Parsons, R.

A

BOOK OF

Christian exercise,

appertaining to RESOLVTION, *that is, the way how that we should resolue our selues to become Christians indeed.* By R. P.

Perused, and accompanied now with a treatise tending to pacification. By Edm. BVNNY.



Heb. 13. 8.

Iesus Christe yesterday, and to day and the same for euer.

IMPRINTED AT LONDON, 8

TO THE MOST REVEREND FA-ther in God, his verie good *Lorde and Patron*, EDVVIN, by the prouidence of God, Archbishop of Yorke, Primate of England, and Metropolitan, &c.

MAY *it please your Grace to vnderstand, that whereas at the firste by a friende of mine, and after by mine owne experi-*

I perceiued, that the booke ensuing willingly read by diuers, for the per-ion that it hath to godlinesse of life, h notwithstanding in many poinses corruptly set downe: I thought good e ende, to get the same publyshed a-e in some better manner, than nowe come foorth among them: that so good, that the reading thereof might

otherwise doe, might carrie no hurt or danger withall, so farre as by mee might be preuented. For this cause I haue taken the paines, both to purge it of certaine points that carried either some manifest errour, or else some other inconuenience with them: and to ioyne another short treatise withal, to exhort those that are not yet persuaded, to ioyne with vs likewise in the trueth of Religion. For so to accept of our aduersaries labours so much as is good, may I trust, bring to passe with some fewe of them, that themselues will better perceiue, that wherein they shall doe well, they may looke to be as readily incouraged by vs, as, when they do ill, to be admonished, or reprehended either, as the case doth require: and others likewise of their welwillers (yet notwithstanding in this vary from them, that they stand more indifferent in the cause of religion, and meane not otherwise to persist in their opinions, but so far as they think they haue reason for them) may so be the rather induced to assure themselues (as the trueth in deede is) that wherein they haue sufficient warrant for the points that they stand on, they are not in anywise misliked by vs, but onely for those wherein they haue no sufficient ground-

worke

worke to beare them out. I was also very glad, both that some of them had taken paines in that kinde of labour: and that others of their profession were sometimes occupied in reding of such. For whereas by their bokes that ar of the Controuersies, the readers of them that are before sinistred with that kinde of infection, are oftimes thereby the more intangled in their errors, & more kindled likewise with inordinate heat, against all those that more sincerely holde the Christian faith: by this kinde of labour it may fal out, that comming therby to the feare of God, though but after a corrupter manner, yet therein may they possibly finde a readie way, first to drawe them somewhat on, to a better aduisement of their wayes: and then after that to espie their wonted errours likewise, and to ioyne with vs in the trueth of religion. In which course the better to helpe them, I haue added this other Treatise withall: to bring before their eyes, how the case for that matter doth stand betwixt vs, & how little cause there is for them so much to be afraid of our profession, as some haue borne them in hand that they ought: truling withall, that as they doe alreadie agree with vs in many points of great importance: so they can be content to con-

discend vnto vs in the rest likewise, if it may appeare vnto them, that in so doing they shall do none otherwise, than as of conscience, and duetie they ought.

Both which bookes when I thought to haue presented vnto your Grace, I was for a time stayed by this, for that I thought thē not a present worthie ynough in respect of my labors therein. But when I did more deepely consider, that I might verie well hope of better acceptance, then the strict worthinesse of the thing shoulde deserue, I was then fully resolued to be so bold as to present your G. with them such as they be: and for whatsoeuer wanteth, either in them, or me, to rest in the good assurance that I haue, that your G. will notwithstanding of your owne inclination in good part take them. As also I take it, that I am by good reason induced so to doe, both for that the dignitie of your place in the Church of God among vs, & mine owne speciall duetie besides, doeth of right require it, and much more than it, if mine abilitie might accordingly serue: and the nature of the matter in one principall point is such, as that by a certaine kinde of necessitie it leadeth me therennto. For whereas it may be the perswasion of some, that no such worke as is

at the first so corrupt in it selfe, should be brought forth to light by any of vs, though neuer so warily we purged it before (wher in notwithstanding there be many good reasons to ground vppon, for those that are otherwise minded:) hence is it, that your G. censure, especially here in these parties, is of me & others of the same iurisdiction, especially to be regarded for the place that God hath giuen you among vs. In which kind of labor, as Castalion first then also M. Rogers haue don verie wel, in that litle booke of Kempicius, that is called the Imitation of Christ, leauing out the corruption of it, & taking onely that which was sound: so hath I. Baptist Fikler bin verie bold in wresting that which another had written so wel, of the power of the magistrate ouer his subiects, & the dutie of subiects to him againe, altogither to the establishing of the Popes supremacie, & to animate their own confederates against their godly & lawful Princes: changing nothing else (to speak of) but those verie titles, & otherwise vsing the others matter method, & stile. Neuertheles, as the former of these examples shew vs, how such things may rightly be vsed: so the other things may admonish those that would mislike to haue their ouersightes so holpen, that they

had neede as much to go about to excuse their owne fellowes, as to impugne anye others therefore, that vse their freedome more moderately. As for my selfe, hauing vsed my libertie so easily as I haue done, altering no more than neede required, and doing the same in quiet manner, without any griefe against the Author, whosoeuer it were, or disgrace to his doings (so much as might be, not betraying the trueth:) I am the lesse carefull (vnder the protection of your Graces censure) either of the censure, or assaultes of others, that are more led by affection than reason. To bee short, whereas the former of these two bookes calleth men from the loue of the worlde, and the latter likewise, doth call men from their woonted errours vnto the truth: in both these respectes, I thought your G. would so much the rather accept of them. For hauing had so long experience of the world as you haue, verie likelihoode teacheth that needes you must growe more and more from the loue thereof: and it is sufficiently knowen vnto all, that hauing found this mercie your selfe, to be deliuered from the former ignorance, and to be brought to the knowledge of the trueth, you haue in like sort (in this long course that God hath giuen you) much

called

called on others to doe the like. These bookes therefore that treate of the same, I thought should be the rather welcome. And I beseech almightie God, the fountaine and giuer of all good things, to giue you grace so to consider of the one, and to go on forward in the other, as that more and more departing from the loue of the world, and more and more performing the worke of the ministerie, you bring the former at length to nothing, and make the other a polliſhed worke for the day of the Lorde.

Your Graces most humble in the Lord.

EDM. BVNNY.

THE PREFACE TO the Reader.

CONcerning the former of these 2. Bookes (gentle Reader) I haue to admonish thee of certain things thereunto belonging: and first as touching the authour of it; then as touching the Booke it selfe. Who it is that was the Author of it, I do not know, for that the author hath not put to his name, but onely 2. letters in the ende of his preface: which two letters I haue set downe vnder the title of the Booke it selfe. But whosoeuer it is, that was the Author of it, himselfe doeth set downe, both the occasion whereupon he wrote it; and what was his intent, and purpose therein. The occasion of it was, that one *Gasper Ioart* Doctor of Diuinitie, and a Iesuite frier, had before written a booke of much like argument in the Italian tongue: which a countrie-man of ours at Paris in France had about 4. yeares since translated into English; and had done (as hee thought) much good thereby. Whereupon the Author hereof minding to haue imprinted that againe, and to haue enriched it, both with matter, and method: hee found the

Of the Author.

By what occasion he wrote.

course that hee determined, to haue this issue in the end, that he thought not good to imprint againe that booke of Doctor *Ioarts*, but rather to make another of hys owne, and to gather in thereunto, whatsoeuer is in that booke, or others such like, to this effect. Which course when he had taken, he thought good to follow this order therein: first to shew, howe to resolue our selues to serue God indeed; then, how to begin to do it, and lastly, howe to continue vnto the end. And so setting in hand with the worke, and hauing finished the first part, that hath hee sent ouer in the meane season, vntill he shall be able to finish the rest. His intent and purpose was, as himselfe doth witnesse, that his countrie-men might haue some one sufficient direction for matters of life, among so many bookes of controuersies, for that those (though otherwise he account them needefull) doe helpe but little, hee saith, oft times to good life; but rather fill the heades of men with a spirit of contradiction and contention: that for the most part hindereth deuotion. Insomuch that hee muche misliketh, that menne commonly spend so muche of their time so vnprofitably, talking of faith, but not seeking to build thereon as they ought to do, and so doe but wearie themselues in vain: making much adoe, but getting but little profit therby, much disquieting our selues and others, and yet obtayning but smal reward. Which complaint of his is iust indeed, as the matter is handled by many. And so hauing protested his good meaning

His intent and purpose

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ning therein, desireth all, though they dissent from him in religion: yet, laying aside hatred, malice, and wrathfull contention, to ioyne togither in amendment of life,& in praying one for another. Which we might haue heard in his owne words, but that he interlaceth other things withall, that I dare not in conscience and duty to God commend vnto thee. Concerning the booke it selfe it seemeth to be most of all gathered out of certain of the Schoolemen (as they are termed) that liuing in the corrupter time of the Church, did most of all by that occasion treat of reformatiō of life; when as others were rather occupyed about the controuersies, that were most in question among them. And although my selfe haue bestowed no great time in them: yet by the little that I haue bestowed, I see it to resemble them so much (especially for the inuention of it) that as we finde sometimes a ready help in the face of the child, to gesse at the father; so in this likewise, me think that we haue in the book it self, that which may lead vs to this coniecture. But my meaning at this time is, first to shew thee what it was as it is set forth by the author himselfe: and then what is done thereunto by me, that so I might get it published to al. As it is set forth by the Author him-selfe, if we consider the substance of it, surely it was wel woorth the labour (a fewe points only excepted) and much of it, of good perswasion to godlines of life. But if we consider the forme or manner of it, ther in maist thou finde, that it was needful for me, before hand to admonish thee of these

Of the Book it selfe.

In what maner it came forth at the first,

fewe

fewe things. Firſt, that through out the whol booke the Author hath vſed, in thoſe ſcriptures that he allegeth, the vulgar trãſlation, that was before in common vſe with them: & ſome ſpeciall words preciſely, ſuch as before they haue takẽ vpon them to obſerue, and therin ſtil to diſcent from vs. The vulgar tranſlation is known welinough: ſo that I need to ſay nothing of it. Thoſe ſpeciall words that preciſely he vſeth, are, Our Lorde, when it is more agreable to the text to ſay, The Lord: iuſtice, for righteouſnes: pennance, for repentãce: merit for good works, or the ſeruice of god: & a few others. Then alſo in diuers parts of the book there were mingled in withall, certaine opinions and doctrines of their own profeſſion, moſt of them ſuch as are manifeſt corruptions, and ſome of them no more but ouer venturous: & certain places aleged out of others, litle appertaining to the matter, or elſe more coldely handling the matters propounded, than that well they could match, with the reſidew that are in the Treatiſe to that purpoſe alledged. In this maner came it into my handes and ſo it is yet extant among them. Nowe concerning my doings therein, firſt for the ſubſtance of it, becauſe it is, muche of it good, I haue ſo farre not onely conceiued lyking of it my ſelfe: but alſo haue done my beſt indeuour, thus to publiſh it vnto al; that ſo many as wil, may take to them-ſelues the benefite of it. In which kinde of argument though manie others in theſe our daies haue done verie commendably likewiſe: yet I doe ſpecially commend this vnto thee, the rather for

What is do to it ſince. Firſt in the ſubſtance which is approued.

that

that it proceedeth from thoſe, that otherwiſe are for diuers points, the greateſt aduerſaries that we haue in the cauſe of religion. And wheras inordinate contention is not onely vnſeemly for the Churche of God, but alſo hurtfull to the cauſe of religion, a ſpeciall point of wiſedome it is, when God hath beſtowed anie good gift on any of vs all, that others ſhuld ſo eſteem thereof, as that they make the ſame a mean to moderate the bitternes of their affections towardes all thoſe, that gladly would liue peaceably withall, ſo muche as they might: as alſo on the other ſide it is verie cleere, that thoſe that will not (ſo farre as the cauſe of religion it ſelfe doth permit them) may haue iuſt occaſion to be aſhamed; and thereby to finde out, what kinde of ſpirite it is that doth lead them. So the ſubſtance of the booke is ſuch, as that a mind that is well diſpoſed, may with one, and the ſelfeſame labour, gather out of it, both leſſon, of godlineſſe vnto it ſelfe: and that which may ſomewhat occaſion ſome better agreement among certain of vs; with ſuch of them I meane, as ſtand more indifferent, and are content to diſſent no further from vs, then of conſcience they think that they ought. The former of which will yeeld vs this fruit, that we ſhal addreſſe our ſelues to do in ſome good meaſure, our ſeruice to God: the other, that we ſhall doe it with a quieter conſcience, our ſelues deſirous to be at peace with all, ſo farre as conuenientlie may be obtayned. On the other ſide likewiſe, bicauſe I haue found the maner and forme ſo farre foorth out of order as I haue declared

Then in the form or maner of it, which is amended.

declared, therefore I did indeuour my ſelfe to help it a little as need required. But as touching the tranſlation that they vſe, I haue altogether let them alone therewith, partly to condiſcend ſo farre vnto them, as to ſuffer themſelues in ſuch caſe to vſe what tranſlation they will, and with good wil to heare them therein; and partly for that diuers pointes of the matter were ſo grounded thereupon, that the tranſlation might not be amended, vnleſſe the matter were altered likewiſe. So farre foorth therefore as there was no manifeſt error taken in withall, I haue left it wholly vnto them: though otherwiſe it might oft times be amended. For which cauſe alſo I did the rather omit to meddle with the quotations to alleadge the verſe of the Chapter withall, becauſe that in diſtinguiſhing of the verſes we diſagree ſometimes; & forbearing to obtrude ours to them, vnleſſe I thought they would take it in good part; haue forborne likewiſe to vſe theirs, for that we find it not ſo agreeable to the truth it ſelfe. As for thoſe ſpecial wordes of theirs, that the Author ſo preciſely vſeth, I haue vſed my libertie therein: ſometimes letting them ſtande as they are; and ſometimes altering them, whē they were abuſed, or otherwiſe the caſe did ſo require. Thoſe other points of their proper opinions, wherein we diſſent from thē, and they (no doubt) from the trueth it ſelf, I haue cleane left out: and ſome of thoſe venturous pointes beſides: togither with certaine of thoſe places likewiſe, which hee hath alleadged out of others that did not ſo muche appertaine to the matter that he had

had in hand: or not ſo effectually touched the ſame, as himſelfe otherwiſe hath done. The former of which I therefore left out, for that neither my ſelfe could allowe to leaue any ſuch as (to my knowledge) might be any hurt, or elſe but occaſion of ſtumbling to others: neither could I ſo haue gotten it foorth to the vſe of all, carrying ſtill ſuch corruption with it. And this haue I done ſo much the rather, for that moſt of thoſe thinges ſeeme rather to be added by ſome that had the peruſing of the booke, before it might be allowed among them to come to the print, than by the proper Authour thereof: they do ſo little oft times agree with the argument that there he hath in hand, nor with the maner of handling of it. As for example, in the firſt part of the booke, and third Chapter, ſetting down the end of mans life, which he ſayth is the ſeruice of God, eight or nine times in that Chapter is ioyned withall the gaining of heauen: which notwithſtanding is not agreeable to the maner of the authors handling of that point, as it may appeare in the whole diſcourſe there, and namely by hys place of Zacharie in the beginning of the third, and by his diuiſion in the beginning of the fourth Chapter, where notwithſtanding the gaining of heauen is verie odly put in againe. The other ſorte likewiſe I thought good to leaue forth, for that being impertinent, they might diſcredite ſome part of the reſt, or elſe but weaker then the reſt, might ſo let downe the affections againe which were ſtirred vp before by the other. And truely the ſpirite in theſe dayes

doth

doth proceed a great deale more effectually, both in doctrine and exhortation, than it did in the daies of diuers of those that were heere alleadged. Wherin, if there shal be any that shall thinke, either on the one side, that I haue put out too muche, or on the other, that I haue put out too little, neyther am I desirous to ouerrule theyr iudgementes, nor verie careful to mayntain mine owne, if anie shall come with better matter: contenting my selfe onely with this, that I haue done what seemed to me to be most expedient to the glory of God, and to the benefit of his people here. And so without any further defence of my doings therin, now (gentle Reader) I send thee ouer to the book it self: where if thou shalt bestow a little paines (though it be no more, but once with aduisement to read it ouer) I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt find, then descending to the Author of it, seeing himself desireth to be holpen by thy prayers, thou shalt do well, both to thanke God for him for this which is done, and to sollicite him with thy praiers, on behalfe of him & the rest, that it would please him to giue thē a further knowledge of the truth in Christ, so farre as his wisedome hath thought expedient, to the setting forth of his own glory, and to the saluation of those that are his. And God giue vs all (so many as do appertain to his kingdome) his grace in that measure, that both we may agree togither in the truth of religion, and altogether imploy our selues in his seruice here, in peace and quietnes one

with

with another. And so I bid thee hartily farewell. At Bolton-Percy, in the ancient or liberties of York, the 9. of Iulie. 1584.

Thy hearty wel-willer in Christ

EDMVND BVNNY.

The 2. part. THE BOOKE OF CHRIstian exercise, appertayning to *Resolution.*

The contents of the first part *of this Booke, touching the* helpes of resolution *to serue God.*

¶ THE I. CHAP.

Of the end and partes of this booke: with a necessary aduertisement to the Reader.

v How necessarie a thing it is for a man to resolue to leaue vanities, and to serue God.

What argument the Diuel vseth to draw men from this resolution.

How wilfull ignorance doth increase, and not excuse sinne.

What minde a man should haue that would read this Treatise.

The

THE II. CHAP.

Howe neceſſarie it is to enter into earneſt conſideration & meditation of our eſtate; wherein is declared: 2

That inconſideration herein is a great enemie to reſolution.

What inconueniences growe thereby.

The nature and commoditie of conſideration.

Of the exact manner of meditating the particulars of religion in the fathers of old, and the faſhion in beleeuing in groſſe at this day.

THE III. CHAP.

3

Of the ende (in general) why man was creted, and placed in this world: wherein is handeled:

How due conſideratiõ of this end helpeth a man to iudge of himſelfe.

What minde a man ſhould haue to creatures.

The lamentable condition of the world by want of this due conſideration.

And the miſchiefe thereof at the laſt day.

THE IIII. CHAP.

4

Of the end of man more in particular: and of two ſpeciall partes of the ſame, required at his handes in this life, wherein is diſcuſſed:

How exactly both theſe partes are to bee exerciſed.

The

The description of a Christian life.

The lamentable condition of our negligence herein.

The care and diligence of many of the fathers touching the same.

The remedies that they vsed, for the one part: and what monumentes of pietie they left behinde, touching the other.

The indifferent estates of good, and euil men: as well presently, and at the day of death: as in the life to come.

THE V. CHAP.

Of the seuere account that we must yeeld to God, wherein is declared:

A principall point of wisedome in an accountant, for viewing of the estate of his accounte before hand.

The maiestie of ceremonies and circumstances vsed by God at the first publication of his law in writing. and his seuere punishment of offenders.

The sharp speches of our sauiour against sinners.

Why two iudgementes are appointed after death.

The sodaine comming of them both.

The demaundes in our account, at the generall iudgement.

The circumstances of horror and dread before, at, and after the same.

What a treasure a good conscience will then be.

The pitiful case of the damned.

How easily the daungers of those matters may be preuented in due time.

THE

THE VI. CHAPTER.

A consideration of the nature of sinne and of a sinner: to shew the cause why God iustly vseth the rigor before mentioned: wherein is described: 6

Gods infinite hatred to sinners.
The reasons why God hateth them.
That they are enimies to GOD and to themselues.
How God punisheth sinners as well the penitent, as the obstinate: and of the bitter speeches in scripture against sinners.
Of the seuen miseries and losses which come by sinne.
The obstinacie of sinners in this age.
Two principall causes of sinne.
Of the daunger to liue in sinne.
How necessarie it is to feare.

THE VII. CHAP.

An other consideration for the further iustifiyng of Gods iudgements, and declaration of our demerite, taken from the maiestie of God and his benefites towardes vs: wherein is shewed: 7

A contemplation of the maiestie of God: and of his benefites.
Of the seueral vse of sacramentes.
Diuers complaintes against sinners in the person of God.
Our intollerable contẽpt and ingratitude against so great a maiestie and benefactor.
Of great causes we haue to loue God, beside his benefites.
How he requireth nothing of vs but gratitude:

That

That it resteth in due resolution to serue him.

An exhortation to this gratitude, with a short praier for a penitent sinner in this case.

8 THE VIII. CHAP.

Of what opinion and feeling we shall be, touching these matters, at the time of our death, wherein is expressed:

The induration of some heartes, kept from resolution by worldly respectes.

Of the matters of terror, pain, & misery, that principally molest a man at his death.

A cõtẽplation of the terrors, speech, or cogitation of a sinner at the houre of death.

Of diuers apparitions and visions to the iust and to the wicked, lying a dying.

How all these miseries may be preuented.

9 THE IX. CHAP,

Of the paines appointed for him after this life, and of two sortes of them, wherein is declared:

How God vseth the motiue of threates to induce men to resolution.

Of the euerlasting pain in hel, reserued for the damned, & commõ to al that are there.

Of the two partes thereof: that is, paine sensible, and paine of losse.

Vehement coniectures touching the seueritie of those paines.

Of the seueral names of hel in diuers tongues.

Of the particular paines for particular offen-

offenders. peculiar in qualitie and quantitie to the sinnes of eeh offender.
Of the worme of conscience.

THE X. CHAP. 10
Of the rewardes, benefites, and commodities prouided for Gods seruaunts, wherein is declared:

How God is the best pay-maister.
Of his infinite magnificence.
The nature, greatnes, and value of his rewards.
A description of Paradise.
Of two partes of felicitie in heauen.
A contemplation of the commodities of the said two felicities ioyned togither.
The honour where vnto a Christian man is borne by baptisme.
An admonition against securitie in this life.

The contents of the seconde part of this booke, touching impediments of resolution. The second part.

THE I. CHAP. 1
Of the first impediment: which is the difficultie, that many thinke to be in vertuous life; wherein is declared:

Nine special priuiledges & helps, wherewith the vertuous are ayded aboue the wicked.
1 The force of Gods grace for easing of vertuous life, against al temptations.
2 Of what force loue is herein. And how a man

man may knowe, whether he haue loue towards God, or no.

3 Of a peculiar light of vnderstanding pertaining to the iust.

4 Of internall consolation of minde.

5 Of the quiet of a good conscience in the iust.

6 Of hope in God which the vertuous haue. And that the hope of the wicked, is in deede no hope, but meere presumption.

7 Of freedome of soule and bodie, which the vertuous haue.

8 Of the peace of mind in the vertuous, towardes God, their neighbour, and themselues.

9 Of the expectation of the reward, that the vertuous haue.

Of the comfort that holie men haue, after their conuersion: And how the best men haue had greater conflicts therein.

Of Saint Austens conuersion, and foure annotations thereupon.

THE II. CHAPTER.

Of the second impediment: which is tribulation; wherein are handled 4. speciall points:

1 First, that it is an ordinari meanes of saluation to suffer some tribulation.

2 Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his seruaunts: which are laid down and declared in particular.

3 Thirdly, what speciall considerations of comfort a man may haue in tribulation.

THE

THE III. CHAP.

Of the third impediment: which is, lone of the world; which is drawen to fixe points:

1 *First, how, & in what sense the worlde & commodities thereof are vanities, & of three general points of worldly vanities.*

2 *Secondly, how worldly commodities are meere deceipts.*

3 *Thirdly, howe the same are pricking thornes.*

4 *Fourthly, how the same are miserie and affliction.*

5 *Fiftly, how they strangle a man: With a description of the world.*

6 *Sixtly, how a man may auoid the danger thereof, and vse the commodities thereof to his own benefite.*

THE IIII. CHAP.

Of the fourth impediment: which is, too much presuming of Gods mercie, wherein is declared:

That prolonging of our iniquities, in hope of Gods mercie, is to builde our sinnes on Gods backe.

Of the two feete of our Lorde, that is, mercie and truth.

Of two dangers of sinners: and how Gods goodnes helpeth not them that persuere in sinne.

Whether Gods mercie be greater then his iustice.

The description of true feare.

Of seruile feare & of the feare of children.

How seruile fear is profitable for sinners.

THE V. CHAP.

Of the 5. impediment: which is, delay of resolution vppon hope to doe it better, or with more ease afterward, wherein a declaration is made:

Of seuen speciall reasons, why the diuel moueth vs to delay: and of sixe principall causes, which make our conuersion harder by delay.

How hard it is to repent in olde age, for him that is not accustomed to some hardnes before: and what charge a man draweth to himselfe, by delay.

That the example of the Theefe saued on the crosse, is no warrant to such as defeire their conuersion.

Of diuers reasons, why conuersion made at the last houre is sufficient.

THE VI. CHAP.

Of three other impediments: that is, sloth negligence, and hardnesse of heart; wherin is declared:

The foure effects of slouth: and the meanes how to remoue them.

The cause of Atheisme at this day. And the way to cure carelesse men.

Of two degrees of hardnesse of heart.

How hardnes of heart is in al persecutors.

The description of an hard heart: and the danger thereof.

The conclusion of the whole booke.

FINIS.

THE FIRST part of this Booke.

CHAP. 1.

Of the ende and partes of this Booke with a neceſſary aduertiſment to the Reader

THIS firſt Book hath for his proper ende, to perſwade a Chriſtian by name to becom a true Chriſtian indeede, at the leaſt, in reſolution of minde. And for that there be two principall things neceſſary to this effect therefore this firſt booke ſhall bee deuided into two parts. In the firſt ſhall be declared important reaſons and ſtrong perſwaſions, to prouoke a man to this reſolution: In the ſecond ſhall be refuted all the impediments, which our ſpirituall enimies (the fleſh the world, and the deuill) are wont to lay for the ſtopping of the ſame: knowing very well that of this reſolution dependeth all our whole ſeruice of God. For he that neuer reſolueth himſelfe to do well, and to leaue the

The ende of this Booke.

Two partes of this book

The necessitie of Resolution.

daungerous state of sinne wherein he liueth is farre off from euer doing the same. But he that sometime resolueth to doe it, although by frailtie hee performeth it not at that time yet is that resolution muche acceptable before GOD; and his minde the readier to returne after to the like resolution againe,

Acts.7. Apoc.3.

and by the grace of God, to put it manfully in execution But he that wilfully resisteth the good motions of the holy Ghost, and vncurteously contemneth his Lorde, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, &

Rom.1.

commonly groweth harder and harder daily, vntill he be giuen ouer into a reprobate sense, which is the next doore to damnatió it selfe.

An aduertisement.

2 One thing therefore I must aduertise the Reader before I goe any further, that he take great heede of a certaine principall deceipt of our ghostly aduersarie, whereby he draweth many millions of soules into hell daily: which is, to feare and terrifie them from hearing or reading any thing contrary to their present humor or resolution. As for example, an vsurer, from reading bookes of restitution: a lecherer, from reading discourses against that sinne: a worldling fró reading spirituall bookes or treatises of deuotion. And he vseth commonly this argument to them for his purpose: Thou seest how thou art not yet resolued to leaue this

The diuels argument.

trade of life, wherein thou art: and therefore the reading of these bookes will but trouble and afflict thy conscience, and cast thee into sorrow and melancholie, & therefore reade them not at all. This (I say) is a cunning

a cunning sleight of Satan, whereby he leadeth many blindfolded to perdition: euen as a Faulkener carrieth manye hawkes quietly being hooded, which otherwise he coulde not do, if they had the vse of their sight.

Wilfull ignorance increaseth sinne.

3 If ignorance did excuse sinne, then this might be some refuge for them that would liue wickedly: But this kind of ignorance (being voluntarie and wilfull) increaseth greatly both the sin, & the sinners euil state. For of this man the holy ghost speaketh in great disdaine; *Noluit intelligere vt bene ageret:* He would not vnderstand to do well. And again, *Quia tu scientiam repulisti, repellam te:* For that thou hast reiected knowledge, I wil reiect thee. And of the same mē in another place the same holy ghost saith: *They do lead their liues in pleasure, and in a moment go downe vnto hell which say to God: Go from vs, we wil not haue the knowledge of thy wayes.* Let euery man therfore beware of this deceit, and be content at the least to read good bookes, to frequent deuout company, & other like good meanes of his amendment, albeit he were not yet resolued to follow the same: yea, although he shoulde finde some griefe & repugnance in himselfe to do it. For these things can neuer do him hurt, but may do him very much good: & it may be, that the very contrarietie & repugnance which he beareth in frequenting these things against his inclination, may moue the mercifull Lorde, which seeth his hard case, to giue him the victorie ouer himself in the end, & to send him much more comfort in the same, than before he had dislike. For he can easily do it, only by

Osee. 4.

Iob, 21.

See S. August. of this sinne, de gra. & lib. arb cap. 3. S. Crisost. hom. 26. in epist. ad Heb

altering our taste with a little drop of his holy grace, and so make those things most sweete & pleasant, which before tasted both bitter and vnsauerie.

What mind a man should bring to the reading of this booke.

4 Wherefore as I would hartily wish euerie christian soule, that commeth to read these considerations following, should com with an indifferent mind laid downe wholy into Gods handes, to resolue and doe, as it should please his holie spirit to moue him vnto, although it were to the losse of all worldly pleasures whatsoeuer (which resignation is absolutely necessarie to euery one that desireth to be saued) so, if some cannot presently winne that indifferencie of themselues, yet would I counsel them in any case to conquer their minds to so much patiēce, as to go through to the end of this book, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not, but God may so pearse these mens hearts before they com to the end, as their minds may be altered, & they yeld themselues vnto the humble and sweete seruice of their Lord & Sauiour, and that the Angels in heauen may reioyce and triumph of their regaining, as of sheepe most dangerously lost before.

Luc. 15.

CHAP. 11.

How necessary it is to enter into earnest consideration & meditation of our estate.

THE Prophet Ieremie after a long complaint of the miseries of his time, fallen vppon the Iewes by reason of their sinnes, vttereth the cau-

cause therof in these words: *Al the earth is fallen into vtter desolation, for that there is no man which considereth deepely in his heart*: Signifying hereby, that if the Iewes would haue entred into deepe and earnest consideration of their liues & estate before that great desolation fell vpon them, they might haue escaped the same, as the Niniuites did by the forewarning of Ionas: albeit the sword was now drawen, & the hand of God stretched out, within 40. dayes to destroy them. So important a thing is this consideration. In figure whereof, all beastes in olde time, which did not ruminate, or chew their cud, were accounted vncleane by the law of Moses: as no doubt, but that soule in the sight of God must needes bee, which resolueth not in heart, nor cheweth in often meditation of mind, the things required at her hands in this life.

Ieremi.12.

Ionas.3.

Leuit.11.
Deut.14.

2 For, of want of this consideration and due meditation, all the foule errours of the worlde are committed, and manye 1000. Christians doe finde themselues within the verie gates of hell, before they mistrust any such matter towardes them, being carryed through the vale of this life blindfolded with the veile of negligence & inconsideration, as beasts to the slaughter house, and neuer suffered to see their own danger, vntil it be too late to remedie the same.

3 For this cause the holy scripture doth recomend vnto vs most carefully, this exercise of meditation, & diligent consideration of our dueties to deliuer vs thereby frō the peril, which inconsideratiō leadeth vs vnto.

4 Moses hauing deliuered to the people

Deut.6. his embassage from God, touching all particulars of the lawe, addeth this clause also from God, as most necessarie: *These wordes must remaine in thy heart, thou shalt meditate vpon them, both at home, & abroad, when thou goest to bed, & when thou risest againe in the morning.* And againe, in another place: *Teach your childrē these things that they may meditate in their hearts vpō them.* The like cōmandement was giuen by God himself, to Iosua at his first election to gouerne the people: to wit, that he shoulde meditate vpon the law of Moses both day & night, to the end, he might keep & perform the things written therein. And God addeth presently the cōmoditie he shoulde reape therof. *For then* (saith he) *shalt thou direct thy way aright, & shalt vnderstād the same.* Signifying, that without this meditation a man goeth both amisse & also blindly, not knowing himself whither.

Deut.11.

Iosua.1.

1.Timo. 4. 5 S. Paul hauing described vnto his scholer Timothy, the perfect dutie of a Prelate, addeth this aduertisement in the end: *Hæc meditare*: Meditate, ponder & consider vpō this. And finaly, whensoeuer the holy scripture describeth a wise, happie, or iust man (for al these ar one in scripture, for that iustice is only true wisedom & felicitie) one chief point is this: *He will meditate vppon the law of God both day & night.* And for examples in the scripture, howe good men did vse to meditate in times past, I might here reckon vp great store, as that of Isaac, who went foorth into the fieldes towardes night to meditate: also that of Ezekias the king, who (as the scripture saieth) did

Psalme.1.
1 ro.15
Eccles. 14.

Esay. 38.
Gen.24.

*medi-

*meditate like a doue, that is, in silence, with his hart only, without noyse of words. But aboue all other the example of holye Dauid is singuler, herein, who euery where almost, maketh mention of his continuall exercise in meditation, saying to God: *I did meditate vpon thy cõmandementes which I loued.* And again: *I wil meditate vpon thee in the mornings.* And againe: *O Lorde howe haue I loued thy law? It is my meditation al the day long.* And with what feruour & vehemencie he vsed to make these his meditations, he sheweth when he saith of himselfe: *My hart did wax hote within me, & fire did kindle in my meditations,*

*Or mourn for it was in the way of sorrowsing or lamentation.

psalme, 118
psalme. 62.
psalme. 118.
psalme. 38.

6 This is recorded by the holye Ghost of these ancient good mẽ, to confound vs christians, who being far more bound to feruour than they, by reason of the greater benefite we haue receiued: yet doe wee liue so lasily (for the most part of vs) as we neuer almost enter into the meditation & earnest consideration of Gods lawes & cõmandements: of the misteries of our faith: of the life, and death of our Sauiour: or of our dnetie towards him: and much lesse doe wee make it our daily studie & cogitation, as those holy kings did, notwithstanding all their great busines in the common wealth.

7 Who is there of vs nowe adaies, which maketh the lawes & cõmandementes or iustifications of God (as the scripture termeth them) his daily meditations as Dauid did? neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himself. How many of vs do passe ouer whole daies, & monthes without

psalme. 118.
psalme. 76.

euer entring into these meditations? Nay God graunt there be not many christians in the world, which know not what these meditations do mean. We beleue in grosse the misteries of our christian faith, as that there is an heh an heauen: a reward for vertue: punishment for vice: a iudgement to come an account to be made: & the like; but so that we chewe them not wel by deepe consideration, & do not digest them wel in our harts, by the heat of meditatiō, they help vs litle to good life, no more then a preservatiue put in a mās pocket can help his helth.

Beliefe in grosse.

Marueilous effects of inconsideration.

8 What man in the world would aduenture so easily vpon sin (as cōmonly men do) which drink it vp as easily as beasts drink water) if hee did consider in particuler the great danger & losse of grace, the losse of Gods fauor, & purchasing his eternal wrath, also the death of Gods own sonne sustained for sin, the inestimable torments of hell, & the euerlastinge punishment of the same? Which albeit euery christian in sume doth beleue: yet becausse the most part do not consider thē with due circumstances in their heartes: therefore they are not moued with the same, but do beare the knowledge thereof locked vp in their breastes, without any sence or feeling; euen as a man carrieth fire about him in a flint stone without heat, or perfumes in a pomander without smell, except the one be beatē & the other be chafed.

9 And nowe to come neere our matter (which we meane to handle in this booke) what man liuing would not resolue himself throughly to serue God indeed, & to leese all vanities of the world, if he did but con-

sider as he should do, the waightie reasons hee hath to moove him thereunto: the reward he shall receiue for it; and his infinite danger if he doe it not? But bycause (as I haue saide) scarse one among a thousande doth enter into these considerations, or if he do, it is with lesse attention, or continuance than so great matter requireth, hereof it cõmeth, that so many men perish daily, and so few are saued: for that by lacke of consideration they neuer resolue thẽselues to liue as they shoulde doe, and as the vocation of a christian man requireth. So that we may also complaine with holy Ieremy, alledged in the beginning, that our earth also of Christianitie, is brought to desolation, for that men do not deeply consider in their hearts. *Ierem. 12.*

10 Consideratiõ is the key which openeth the dore to the closet of our hart, where all our bookes of account do lie. It is the looking glasse, or rather the very eye of our soule, wherby she seeth her selfe, & looketh into al her whol estate: her riches; her good gifts; her defects; her safetie; her danger, her way she walketh in, her pase she holdeth: & finally, the place & end which she draweth vnto. And without this consideration, shee runneth on blindly into a thousande brakes & briers, stumbling at euery step into some one inconuenience or rather, & continually in peril of some great & deadly mischiefe. And it is a wonderful matter to thinke, that in other busines of this life, men both see & confesse, that nothing can be either begun, prosecuted, or wel ended, without consideration and yet in this great busineslie of the kingdome of heauen, no man almost vseth *The nature of consideration.*

vseth or thinketh the same necessarie.

A fit similitude.

11 If a man had to make a iourney but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it ouer without great & often consideration: especially, whether he were right, & in the way or no; what pase he held, how neere he were to his wayes end, and the like. And thinkest thou (my deere brother) to passe from earth to heaue, & that, by so many hils, and dales, & dangerous places, neuer passed by thee before, & this without any consideration at all? Thou art deceiued if thou thinkest so, for this iourney hath far more need of consideration, than that, being much more subiect to by-paths & dangers: euery pleasure of this worlde, euery lust, euery dissolute thought, euery aluring sight, & tempting sound, euery diuel vpon the earth, or instrument of his (which are infinite) being a theefe, & lying in wait to spoyle thee, & to destroy thee vpon this way towards heauen.

12 Wherefore I woulde giue counsell to euery wise passenger, to looke well about him, and at leastwise once a day, to enter into consideration of his estate, and of the estate of his treasure which he carrieth with him, in a brickle vessel, as S. Paul affirmeth, I meane his soule, which may as soone be lost by inconsideration, as the smallest, and niceste Iewell in this world, as partly shall appeare by that which hereafter I haue written for the help of this consideration, whereof both I my selfe and all other Christians doe stande in so great neede in respect of our acceptable seruice to God. For surely

if my ſoule, or anie other did conſider attentiuely but a few thinges of many which ſhe knoweth to be true: ſhe could not but ſpeedely reforme her ſelfe, with infinite miſlike and deteſtation of her former courſe. As for example, if ſhe conſidered throughly that her onely comming into this life was to attend to the ſeruice of God, and that ſhee notwithſtanding attendeth onely, or the moſt part, to the vanities of the world: that ſhee muſt giue account at the laſt day of euerie idle worde, and yet that ſhee maketh none account, not onely of the words, but alſo, of euill deedes: that no fornicator, no adulterer no vſurer, no couetous, or vncleane perſon ſhall enioy the kingdome of heauen, as the ſcripture ſaith, and yet ſhe thinketh to go thither, liuing in the ſame vices: that one onely ſinne hath bene ſufficient to damne many thouſandes togither, and yet ſhe being loden with many, thinketh to eſcape; that the way to heauē is hard, ſtrait, and painful by the affirmation of God himſelfe, and yet ſhe thinketh to go in, liuing in pleaſures and delites of the worlde: that all holy ſayntes that euer were (as the Apoſtles, and mother of Chriſt hir ſelf, with all good men ſince) choſe to themſelues to liue an auſtere life (in painfull labour, profitable to others, faſting, praying, puniſhing their bodies, and the like) and for all this liued in feare and trembling of the iudgements of God, and ſhe, attending to none of theſe things, but following hir paſtimes, maketh no doubt of her owne eſtate: If (I ſay) my ſoule, or any other did indeed, and in earneſt conſider theſe things, or the leaſt

Deut, 6. Luc. 1.

Mat. 12.

1. Cor, 5. Epheſia. 5.

Genneſis. 6. Genne, 19.

Math. 7.

Actes, 1. 1 Cor, 4. 2 Cor 4. 6, 11, 12. 1 Cor. 9. Philip, 2. 1 Cor 7.

part

part of a thousand more that might be cõsidered; and which our Christian faith doeth teach vs to be true: shee woulde not wander (as the most part of christian soules do) in such desperate perill thorough want of consideration.

A coompariſon

13 What maketh theeues to seeme mad vnto wise men, that seeing so many hanged daily for theft before their eies, wil yet notwithstanding steale again, but lack of consideration? And the verie same cause maketh the wisest men in the worlde to seeme verie fooles, and woorse then frantiks vnto God and good men, that knowing the vanities of the world, and the danger of sinfull life, doe follow so much the one, and feare so little the other. If a law were made by the authoritie of man, that whosoeuer shuld aduenture to drink wine, shuld without delay hold his hand but halfe an houre in the fire, or in boiling lead, for a punishment: I think many would forbear wine, albeit naturally they loued the same, and yet a law being made by the eternall maiestie of God, that whosoeuer committeth sinne, shall boile euerlastingly in the fire of hell, without ease or end: many one for lacke of consideration, commit sin, with as little fear as they do eat or drinke.

Math. 7
Luc. 12.
Rom. 1.
2 Cor. 1. 2. 3.
Galath 3.

The conclusion of this Chapter.

14 To conclude therefore, consideration is a most necessarie thing to be taken in hand, especially in these our dayes, wherein vanitie hath so muche preuailed with the most, as it seemeth to be true wisedom, and the contrarie thereof, to be meere folly, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of con-

consideration, to discouer in that which followeth, the error of this matter vnto the discreet Reader, which is not wilfully blinded, or obstinately giuen ouer vnto the captiuitie of his Ghostly enimie (for some such men there be:) of whome God sayth as it were pittying and lamenting their case, *They haue made a league with death, and a couenaunt with hel it selfe*: that is; they will not come out of the daunger wherein they be, but wil headlong cast themselues into euerlasting perdition, rather than by consideration of their estate, recouer to themselues eternall life and glorie, from which deadly obstinacie the Lord of his mercy deliuer vs all, that belong vnto him. Esay. 28.

CHAP. III.

Of the end for which man was created, and placed in this world.

NOwe then in the name of Almightie God, and with the assistance of his holy spirit, let the christian man or woman desirous of saluation, first of all consider attentiuely, as a good marchantfactor is wont to do, when he is arriued in a strange country; or as a captain set by his prince to some great exploit is accustomed, when he commeth to the place appointed: that is, to think for what cause hee came thither, why he was sent, to what end, what to attempt, what to prosecute, what to perform, what shall be expected and required at his handes vpon his returne by him that

that sent him thither. For these cogitations (no doubt) shall stirre him vp to attend to that which he came for, and not to imploy himselfe in impertinent affaires.

The like (I say) would I haue a Christian to consider, and to aske of himselfe, why & to what ende was hee created of God, and sent hither into this worlde, what to doe, wherein to bestow his daies, he shall finde, for no other cause or end, but onely to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, propheſied by Zacherie before: *That wee being deliuered from the hands of our enimies might serue him in holinesse and righteousnes all the dayes of our life.*

Deut. 6. Iosua. 22. Gen. 14. Luke 1.

The 1. consequence.

Of this it followeth first, that seeing the end and final cause of our being in this worlde, is to serue God in this life, that whatsoeuer we doe, or endeuour, or bestow our time in, either contrarie, or impertinent to this end which is onely to the seruice of God, though it were to gaine all the kingdomes of the earth: yet is it meere vanitie, folly, and lost labour, and will turne vs one day to griefe, repentance, and confusion, for that it is not the matter for which we came into this life, or of which we shal be asked account at the last day, except it be to receiue iudgement for the same.

The 2. consequence.

Secondly, it followeth of the premisses, that seeing our onely end and businesse in this world, is to serue God, and that all other earthly creatures are put here to serue vs to that end: we should (for our partes) be indifferent to al these creatures, as to riches

as

or pouertie: to health or ſickneſſe: to honor or contempt: and we ſhoulde deſire onely ſo much, or litle of the ſame, as were beſt for vs to our ſaid end that wee intend: that is, to the ſeruice of God, for whoſoeuer deſireth or ſeeketh the creatures more then this, runneth from his ende for the which he came hither.

4 By this now may a carefull Chriſtian take ſome ſcantling of his own eſtate with God, and make a conieƈture whether he be in the rightway or no. For if he attend only or principally to this end, for which he was ſent hither, that is, to ſerue God, if his eares, cogitations, ſtudies, indeuours, labors, talk, and other his aƈtions, run vpon this matter, and that hee careth no more for other creatures, as honor, riches, learning, & the like: then they are neceſſarie vnto him for this end, which he pretendeth: if his daies and life (I ſay) be ſpent in this ſtudy of the ſeruice of God, the he is he doubtles a moſt happie and bleſſed man, and ſhall at length attaine to the kingdome of God.

5 But if hee finde himſelfe in a contrary caſe, that is, not to attend to this matter for which onely he was ſent hither, nor to haue in his heart and ſtudie the ſeruice of God, but rather ſome other vanitie of the world, as promotion, wealth, pleaſure, ſumptuous apparell, gorgious buildings, beauty, or any other thing els that pertayneth not to this end; if he ſpend his time (I ſay) about theſe trifles, hauing his cares and cogitations, his talke and delight, more in them than about the other great buſines, for which hee was ſent: then is he in a perillous courſe, leading directly

directly to perdition, except he alter and change the same. For most certaine it is, that whosoeuer shall not attend vnto the seruice hee came for, shall neuer attaine to the reward promised to that seruice.

Luc.13. 23.

6 And because the moste part of the worlde, not onely of infidels, but also of christians, do amisse in this point, & do not attend to this thing for which they wer only created and sent hither: thence it is that Christ and his holy saints haue alwaies spoken so hardly of the small nũber that are in state of saluation euen among christians & haue vttered some speeches which seem very rigorous to flesh and bloud, & scarce true, albeit thei must be fulfilled: as, that *It is easier for a camel to go through a needles eie, thã for a rich man to enter into heauẽ.* The reason of which saying (& many moe) standeth in this, that a riche man or worldling attẽding to heap riches cannot attend to do that which he came for into this world, & consequently neuer attain heauen, except God work a miracle, & so cause him to cõtemn his riches, & to vse them onely to the seruice of God: as sometimes he doth, and wee haue a rare example in the Gospell of Zacheus, who being a very riche man, presently vpon the entering of Christ into his house, and muche more into his heart by fayth, gaue halfe his goods vnto the poore and offred withal, that whomsoeuer he had iniuried, to him he would make four-times so much restitution.

Mat.19. Mark.10.

Luc.19.

The lamẽtable state of men of the worlde

7 But heereby nowe may be seene the lamentable state of many thousand Christians, in the world, which are so far off from bestowing

beſtowing their whole time and trauell in the ſeruice of God, as they neuer almoſt think of the ſame; or, if they do, it is with very litle care or attention. Good Lord, howe many men & women be there in the world, which bearing the name of Chriſtians, ſcarce ſpend one hour of foure and twentie in the ſeruice of God! Howe many do beate their braines about worldly matters; and howe few are troubled with this care! How many find time to eat, to drinke, ſleepe, diſport, deck, and paint themſelues out to the world; and yet haue no time to beſtowe in this greateſt buſines of all other! How many ſpend ouer whole daies, weekes, months, and yeeres, in hauking, hunting, and other paſtimes: without making account of this matter! What ſhall becom of theſe people? What will they ſay at the day of iudgement? What excuſe wil they haue?

§ If the merchant-factor (which I ſpake of before) after many yeeres ſpent beyond the ſeas returning home to giue accountes to his maiſter, ſhould yeeld a reckoning of ſo much time ſpent in ſinging, ſo much in daunſing, ſo much in courting, & the like: who would not laugh at his accountes? But being further asked by his maiſter what time he beſtowed on his merchãdiſe which he ſent him for; if he ſhould anſwere: None at all, nor that hee euer thought or ſtudied vpõ that matter: who would not think him worthy of all ſhame and puniſhment? and ſurely with much more ſhame and confuſion ſhall they ſtand at the day of iudgment, who being placed here to ſo great a buſineſſe as is the ſeruice of almightie God, haue

A compariſon.

haue notwithstanding neglected the same, bestowing their studies, labours, and cogitatiõs in the vain trifles of this world which is as much frõ the purpose, as if men being placed in a course to run at a golden game of infinite price, they shoulde leaue their marke, and some step aside after flies, or feathers in the ayre: and some other stand still gathering vp the dung of the ground. And how were these men woorthie (trow you) to receiue so great a reward as was proposed to them?

9 Wherefore (deere Christian) if thou be wise, consider the case while thou hast
Galat.6. time, follow the Apostles counsell: examine thy own workes, and waies, and deceiue not thy selfe. Yet maiest thou haue grace to reform thy self, because the day time of life yet
Iohn.6. remaineth the dreadfull night of death will ouertake thee shortly, when there wil be no more time of reformation. What will al thy labour and toile in procuring of worldly wealth, profit or comfort thee at that hour, when it shal be said to thee, as Christ said to thy like in the Gospell, when hee was nowe com to the top of his worldly felicitie; *Thou*
Luke.12. *foole, this night shal they take away thy soule: and then, who shall haue the thinges, which thou hast gotten togither?* Beleeue me (deere brother) for I tell thee no vntrueth, one houre bestowed in the seruice of God, will more comfort thee at that time, than an 100. yeares bestowed in aduancing thy selfe and thy house in the world. And if thou mightest feele nowe the case, wherein thy poore heart shall be then, for omitting of this thing, which it shoulde most haue

thought

thought vpō, thou Wouldest take from thy sleep, and from thy meat also, to recōpence thy negligence for the time past. The difference betwixt a wise man and a fole is this, that the one prouideth for a mischief while time serueth: but the other, when it is too late.

10 Resolue thy selfe therefore good christian while thou hast time. Resolue thy selfe without delay, to take in hand presently & to apply for the time to come, the great and weightie busines for which thou wast sent hither: which onely indeede is weightie and of importance: and all others are meere trifles and vanities, but onely so farre foorth as they concerne this. Beleeue not the worlde, which for running awry in this point, is detested by thy Sauiour: and euery friend therof, pronounced an enemie to him by his Apostle. Say at length vnto thy sauiour, I doe confesse vnto thee O Lorde, I do confesse & cannot denie, that I haue not hitherto attended to the thing for which I was created, redeemed, and placed here by thee: I doe see mine error, I cannot dissemble my grieuous fault: and I doe thanke thee ten thousande times, that thou hast giuen me the grace to see it, while I may yet by thy grace amend it: which by thy holy grace I doe meane to doe, and without delay to alter my course: beseeching thy diuine maiestie, that as thou hast giuen me this light of vnderstanding to see my daunger, and this good motion to reforme the same: so thou wilt continue towardes me thy blessed assistance, for performance of the same, to thy honour and my soules health, *Amen.*

Iohn. 78. 2.
1 Iohn. 2.
A Prayer.

CHAP.

CHAP. IIII.

Of the end of man in particular: and of two special thinges required at his handes in this life.

HAuing spoken of the ende of man in generall in the former chap. and shewed that it is to serue God, it seemeth conuenient (for that the matter is of great and singular importance) to treat somwhat more in particular, wherin this seruice of God doth consist that thereby a christian may iudge of himselfe, whether he perform the same or no: and cōsequētly whether he do the thing for which he was sent into this world.

Two parts of our end in this life.

2 First therefore it is to be vnderstood, that the whole seruice which God requireth at a Christian mans hands in this life, consisteth in two thinges: the one to flie euil: & the other to do good. And albeit these two thinges were required of vs also before the comming of Christ (as appeareth by Dauid whose commaundement is general: *Decline from al euil, and do good*: and by Esay the Prophet whose wordes are: *Leaue to do peruersly, and learne to do wel.* Yet much more particularly, and with farre greater reason are they demanded at the handes of Christian people who by the death and passion of their redeemer, do receiue grace & force to be able in some measure to perform these two thinges, which the lawe did not giue, albeit it commanded the same.

Psalme 36.

Esay 1.

Rom. 6.

3 But nowe wee being redeemed by Christ,

Christ, and receiuing from him not onely re renuing of the same commandement for the performaunce of these two thinges, but also force and abilitie by his grace whereby we are made somewhat able to do the same: we remaine more bound thereto in reason and ducty than before, for that this was the fruite and effect of Christ his holy passion, as S. Peter saith: *That we being dead to sinne should liue vnto righteousnesse.* Or as S. Paule more plainly declareth the same when he saith: *The grace of God our Sauiour hath appeared to all men, instructing vs to this ende, that we renouncing all wickednesse, and worldly desires, should liue soberly, iustly, and godly in this world.*

Roma. 6.
1 Peter. 2.
Titus. 2.

4 These two thinges then are the seruice of God, for which wee were sent into this worlde: the one to resist sinne: the other to followe good woorkes. In respecte of the first we are called souldiers, and our life a warefare vppon the earth: for that as souldiers do alwaies lie in waite to resist their enimies: so ought wee to resist sinne and the temptations thereof. And in respect of the second, we are called labourers, stewardes, fermers, and the like, for that as these men attend diligently to their gain and increase of substance in this life, so should we to good workes, to the glory of God, and benefite of others heere in this life.

Two parties of the seruice of God
Iohn. 7.
2 Cor. 10.
1 Timot. 1.
2 Tim. 2.
Phillip. 1.
Hebrues. 10 and 12.
Mat. 9. 10. 20.
Luc. 10.
1 Timot. 5.
Psalm. 125.
Matth. 3.

5 These therefore are two speciall points which a Christian man should meditate vppon: two speciall exercises wherein he shoulde be occupied: two speciall legs whereupon

whereupon he must walke in the seruice of God: and finally, two winges whereby hee must flie and mount vp vnto a christian life. And whosoeuer wanteth either of these, though he had the other: yet can hee not ascend to anie true godlinesse, no more than a bird can flie lacking one of hir winges. I say, that neither innocencie is sufficient without good workes: nor good workes anie thing auaileable, where innocency from sin is not. The latter is euident by the people of Israel whose sacrifices, oblatiõs, praiers, and other good works commended and commaunded by God himselfe, were oftentimes abhominable to God; for that the doers thereof liued in sin and wickednes, as at large the prophet Esay declareth: The former also is made apparant by the parable of the foolish virgins, who, albeit they wer innocent from sinne, yet because they gaue not attendance, they were shutte out of the doores. And at the last day of iudgement Christ shall say to the damned, because you clothed me not, fed me not, and did not other deedes of charitie appointed to your vocation: therefore goe you to euerlasting fire, &c. Both these pointes then are necessary to a christian to the seruice of God: and so necessarie, as one without the other auaileth not, as I haue said. And touching the first which is resisting of sin, we are willed to doe it euen vnto death, and with the lost of our bloud (if it were need) and in diuers places of scripture, the holy Ghost willeth vs most diligently to prepare our selues to resist the Diuell manfully, which tempteth vs to sin and this resistance ought to

Esay. 1.

Mat. 25.

Luc. 13.
Mat. 25.

How we ought to resist sinne

Heb. 12.
Ephesi. 5.
Iacob. 4.
1. pet. 5.

to be made in such perfect maner wee yeeld not wittingly and willingly to anie sinne whatsoeuer, either in worke, woorde, or consent of heart, insomuch that whosoeuer shoulde giue secret consent of minde to the performance of a sinne, if hee had time, place, and abilitie thereunto, is condemned by the holy scripture in that sinne, euen as if he had committed the same nowe in act. And touching the second, which is good works, we are willed to do the abundantly, diligently, ioyfully, and incessantly, for so saith the scripture: *whatsoeuer thy hand can doe, doe it instantly.* And againe, *Walke worthie of God, fructifiyng in euerie good worke.* And again S. Paule saith: *Let vs do good works vnto al men.* And againe in the verie same place: *Let vs neuer leaue off to do good, for the time 'wil come when we shal reape without ende.* And in another place he willeth vs, *To be stable, immoueable, and abundant in good workes knowing that our labour shall not be vnprofitable.*

Mat. 5.
Exod. 12.
Deut. 5.
Howe we must doe good works.
Eccle. 9.
Eccle. 1.
Gal. 6.
1. Cor. 15.

6 By this it may be seene (deere brother) what a perfect creature is a good Christian, that is, as Saint Paule describeth him: *The hand worke of God, and creature of Christ in good woorkes, wherein hee hath prepared that he should walke.* It appeareth (I say) what an exact life the true life of a christian is, which is a continuall resistance of all sin, both in thought, worde, and deede, and a performance or exercise of all good works, that possibly he can deuise to doe. What an Angelicall life is this? Nay more than Angelicall, for that Angels beyng nowe

A description of a Christian.
Ephes. 2.

placed in their glorie, haue neyther temptation of sinne, to resist, nor can do any worke (as we may) for to increase their further glorie.

The perfection of a christian life.

7 If Christians did liue according to their duetie, that is, in doing all good that they might, and neuer consenting to euill, what needed there almost any temporall lawes? What a godly common wealth were christianitie? Who will not maruell at the rare examples of many good forefathers of ours, wherein such simplicitie, such trueth, such conscience, such almes-deedes, such sinceritie, such vertue, such religion & deuotion, is reported to haue bene. The cause was, for that they studied vpon these two points of a christian mans duety; & laboured for the performance thereof, euery man as God gaue him grace. And wee because wee look not into these matters, are become as loose and wicked in life, as euer the Gentiles or Infidels were. And yet is God the same God still, and will accept at our hands no other account, than he did of those forefathers of ours, for the performance of these two partes of our duety towards him. What then shall become of vs; which doe not liue in any part as they did? And to enter yet somewhat more into the particular consideration of these thinges, who is there nowe adaies amongest common Christians (for no doubt there be in secret manie seruantes of God which doe it) but of those which beare the name of Christians, and most sturre abroad in the worlde, who is there (I say) that taketh anie pain about the first point, that is, touching the resisting of

the concupiscence of sinne? Which concupiscence, or naturall motion of sinne, remaining in vs, as a remnant of our natural malady in punishment of the sinne of our first father Adam, is left in vs nowe after baptisme; *ad agonem* that is, to striue withal and to resist. But alas howe manie be there which do resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeeld commōly consent of heart, to euery motion that commeth with pleasure: of couetousnes, of anger, of reuenge, of pride, of ambition, and (aboue all) of lecherie, and other filthy sinnes of the flesh, knowing notwithstanding (by the protestation of our Sauiour Christ himselfe) that euery such consent of heart, is as muche in substance of sinne, as the acte, and maketh the soule guiltie of eternall damnation.

Augustl. lib. 2. cont. Iulian, & lib. 1. de peccat. mer. cap. vlt. Io. Cassian. l. 5. ca. 12. & de inceps.

Mat. 5.

8 It is a woonderfull matter to consider, and able to make a man astonied to think, what great care, feare, diligence, & labour, good men in old times did take about this matter of resisting sinne, and howe little we take now. Iob the iust, hauing lesse cause to feare than wee, saith of himselfe: *I did feare all my doinges (O Lord) considering that thou doest not pardon, suche as offend thee.* But the good king Dauid which hadde nowe tasted GODS heauie hand for consenting to sinne before, sheweth himselfe yet more carefull and fearefull in the matter when hee sayth: *I did meditate in the night tyme together with my heart and it was my whole exercise, and I did brush or sweepe myne own spirite*

Iob. 9.

Psal. 76.

within me. What a diligent examination of his conscience, thoughtes and cogitations was this in a king? And all this was for the auoiding and resisting of sinne: as also it was in Saint Paule, who examined his conscience narrowly, and resisted all temptations with such diligence, and attention, as hee coulde pronounce of himselfe, that to his knowledge he was in his ministerie guiltie of nothing; albeit hee doth confesse in an other place, that he had most vile and strong temptations of the flesh laide vpon him of the Diuell by Gods appointment. Yet by the grace of Christ hee resisted and ouercame all. For the better performance whereof, it is likely that he vsed also these externall helps & remedies of true fasting, earnest praying, diligent watching, and seuere chastising of his body, by continuall and most painfull labour in his vocation, whereof he maketh mention in his writinges. As also all godly menne (by his example) haue vsed the like helps since, for the better resisting of sinnefull temptations when neede required, and the like. Whereof I coulde here recite great store of examples out of the holy fathers: which would make a man to wonder, and afrayd also (if he were not past feare) to see what extreme pain and diligence those first christians tooke, in watching euerie little sleight of the Diuell, and in resisting euerie little temptation or cogitation of sin: whereas wee neuer thinke of the matter, nor make account either of cogitation, consent of heart, worde, or worke: but doe yeeld to all, whatsoeuer our concupiscēce moueth

1. Cor. 4.

2. Cor. 12.

2. Cor. 6. and 11.
1. Tim. 1.
1. Cor. 9.

Remedies vsed by the ancient fathers, for resisting of sinne.

vs

vs vnto, doe ſwallowe downe euery hooke laid vs by the Diuell: and moſt greedily do deuour euery poyſoned pleaſant bait, which is offered by the enimie for the deſtruction of our ſouls: and thus much about reſiſting of ſinne.

9 But nowe touching the ſecond point which is continuall exerciſing of our ſelues in good workes, it is euident in it ſelfe, that we vtterly faile (for the moſt part of vs) in the ſame. I haue ſhewed before howe wee are in ſcripture commaunded to doe them, without ceaſing, and moſt diligently whiles we haue time of day to doe them in, for as Chriſt ſaith; *The night wil come when no man can work any more.* I might alſo ſhew how certain of our forefathers the ſaincts of God, were moſt diligent and carefull in doing good workes in their daies, euen as the huſbandman is carefull to caſt ſeede into the ground whiles faire weather laſteth, & the merchant to lay out his money whiles the good market endureth. They knewe the time woulde not laſt long which they had to worke in: and therefore they beſtirred themſelues whiles oportunitie ſerued: they neuer ceaſed, but came frō one good work to another, well knowing, what they did, & how good and acceptable ſeruice it was vnto God.

How much wee faile in doyng good works

Ioh. 6.

Gal 6.
Phil 3.

10 If there were nothing elſe to prooue their woonderfull care and diligence herein: the infinite monuments of their almes-deedes, yet extant to the world are ſufficient teſtimonies of the ſame: to wit, the infinite Churches builded, and indued with great and abundant maintenance for the

B. *Although many such things were done to superstitious and very il vses: yet euen then also were they sometimes sufficient testimonies of a great care to doe well (so farre as their knowledge serued them) in so many as did not wilfully erre; but were desirous to knowe the truth, and to doe accordingly. And so may those also be (in such a sense) examples to vs.*

ministers of the same: so many schooles, colledges, vniuersities: so many bridges, highwaies and publike cõmodities. Which charitable deedes (and a thousande more both priuate and publike; secret and open, which I cannot report) came out of the purses of our good ancesters: who oftentimes not onely gaue of their abundance, but also saued from their own mouthes, and bestowed it vpon deedes of charitie, to the glory of God; & benefite of others. Whereas we are so farre off from giuing away our necessaries, as we will not bestowe our verie superfluities: but will imploy them rather vppon haukes and dogges, and other brute beastes, and sometimes also vpõ much viler vses, than to the reliefe of our poore brethren.

11 Alas (deere brother) to what a careless and senseless estate are wee come, touching our owne saluation and damnation? Sainct Paule crieth out vnto vs; *Worke your owne saluation with feare and trembling*: and yet no man (for that) maketh account thereof. S. Peter warneth vs gravely & earnestly; *Brethren take you great care to make your vocation & election sure by good workes*: and yet who (almost) will thinke vpon them? Christ himselfe thundereth in these wordes, *I tel you, make your selues friends (in this world) of vniust mammon, that when you faynt they may receiue you*

Phil. 2.

2. Pet. 1.

Luc. 16.

into eternal tabernacles: And yet for al that we are not moued here withall: so dead we are, and lumpish to all goodnesse.

12 If God did exhort vs to good deedes for his own commoditie, or for any gaine that he is to take thereby: yet in reason wee ought to pleasure him therein, seeing wee haue receiued all from his onely liberalitie before. But seeing he asketh it at our hands for no neede of his owne, but onely for our gaine, and to paie vs home agayne with aduauntage: it is more reason wee should harken vnto him. If a common honest man vpon earth should inuite vs to doe a thing promising vs of his honestie a sufficient reward, wee would beleeue him: but God making infinite promises vnto vs in scripture of eternall reward to our well doing (as that we shall eate with him, drinke with him, raigne with him, possesse heauen with him, and the like) cannot moue vs notwithstanding to workes of charitie. But because those forefathers of ours were moued herewithall, as hauing heartes of softer mettell than ours are of, therefore they brought foorth such abundant fruite as I haue shewed.

Luc. 12.
Mat. 13.
Rom. 8.
Apo. 22.

13 Of all this then that I haue said, the godly Christian may gather, first the lamentable estate of the world at this day, when amongest the small number of those which bear the name of christiãs, so many are like to perishe, for not performing of these two principall points of their vocation. Secondly, he may gather the cause of the infinit difference of the reward for good and euill in the life to come, which some men wil seem

The diffes rent state of a good and euel man at the day of death.

to marueil at: but in deede is moſt iuſt and reaſonable, conſidering the great diuerſitie of life in good and euill men whiles they are in this worlde. For the good man doth not onely endeuour to auoid ſinne: but alſo by reſiſting the ſame, daily and hourly encreaſeth in the fauour of God. The looſe man by yeelding conſent to his concupiſcence, doth not only loſe the fauor of God, but alſo doubleth ſinne vpon ſinne without number. The good man, beſides auoiding ſinne, doth infinite good works, at the leaſtwiſe in deſire and heart, where greater abilitie ſerueth not. But the wicked man neither in heart nor deede doth any good at al, but rather ſeeketh in place thereof to do hurt. The good man imploieth all his minde, heart, wordes, and handes to the ſeruice of God, and of his ſeruauntes for his ſake. But the wicked man bendeth all his force and powers both of body & mind to the ſeruice of vanities, the world and his fleſh. In ſomuch, that as the good man encreaſeth hourely in the ſeruice of God, to which is due increaſe of grace, & glorie in heauen: ſo the euill from time to time, in thought, word, or deede, or in all at once, heapeth vp ſin and damnatiõ vpon himſelf, to which is due vengeance, and increaſe of tormentes in hell: & in this contrary courſe they paſſe ouer their liues for twentie, thirtie, or fortie yeeres, and ſo come to die. And is it not reaſon nowe, that ſeeing there is ſo great diuerſitie in their eſtates: there ſhould be as great or more diuerſity alſo, in their reward? Eſpecially ſeeing God is a great GOD, and rewardeth ſmall thinges with great

great wages, either of euerlasting glorie, or euerlasting pain. Thirdly and lastly, the diligent and carefull christian may gather of this, what great cause he hath to put in practise the godly counsel of S. Paul, which is, *That euerie man should proue and examine his own workes.* And so be able to iudge of himselfe, in what case he standeth: and if vpon this examination he finde himselfe awry, to thank God of so great a benefite, as is the reuealing of his danger, whiles yet there is time and place to amend. No doubt many perish daily by Gods iustice in theyr own grosse ignorance, who if they had receiued this speciall fauour, as to see the pit before they fell in, it may be, they woulde haue escaped the same. Vse Gods mercie to thy gaine then (gentle brother) and not to thy further damnation. If thou see by this examinatiõ, that hitherto thou hast not led a true christian life: resolue thy selfe to begin nowe, and cast not awaie wilfully that pretious soule of thine, which Christ hath bought so deerely, & which he is most readie to saue, and to indue with grace and eternall glorie, if thou wouldest yeeld the same into his handes, and be content to direct thy life according to his most holy, easie, and sweete commandementes.

CHAP. V.

Of the seuere account that we must yeeld to God of the matters aforesaid.

AMongest other pointes of a prudent seruant this is to be esteemed one

A principal point of wisdome in a seruant.

principall, to consider in euerie thing committed to hys charge, what account shall be demaunded touching the same: also what maner of man his maister is: whether gentle, or rigorous, milde or sterne, careleſſe or exquisite in his accountes. Also whether he be of abilitie to punish him at his pleasure, finding him faultie: and finally, howe hee hath dealt with others before in like matters: for according to these circumstances (if hee be wise), he will gouerne himselfe and vse more or lesse diligence in the charge committed.

A necessary consideration.

2 The like wisedome would I counsell a christiã to vse, in the matters before recited: to wit touching our ende for which God sent vs hither, and the two principal points thereof, enioyned for our exercise in this life: to consider (I say) what account we shall be demaunded for the same, in what maner; by whom, with what seueritie, with what danger of punishment, if we be found negligent and rechleſſe therein.

3 For better vnderstanding wherof, it is to be noted first, with what order, and with what ceremonies and circumstances God gaue vs this charge or rather made & proclaymed this law of our behauiour and seruice towardes him. For albeit hee gaue the same commaundement to Adam in the first creation, and imprinted it afterwardes by nature into the heart of eche man before it was written (as Sainct Paule testifieth) yet for more plaine declarations sake, and to conuince vs the more of our wickednes (as the same Apostle noteth) hee published the same law in writing tables, vppon the mount

Rom. 2.
Rom. 7.
Gal 3.

mount Synay: but with ſuch terror, and other circumſtances of maieſtie (as alſo the Apoſtle noteth to the Hebrewes): as may greatly aſtoniſhe the breakers thereof. Let anie man read the nineteene Chap. of Exodus, and there he ſhall ſee what a preparation there was for the publiſhing of this law. Firſt, God calleth Moſes vp to the hil, and there reckoneth vp many of the benefites which he had beſtowed vpon the people of Iſrael: and promiſeth them many mo, if they would keepe the law which he was then to giue them. Moſes went to the people, and returned anſwere againe, that they would keepe it. Then cauſed God the people to be ſanctified againſt the third day, to waſh all their garmentes, and that no man ſhould company with his wife: alſo to bee charged that none vppon paine of death ſhould preſume to mount vp to the hil but Moſes alone, and that whoſoeuer ſhoulde dare but to touch the hill, ſhould preſently be ſtoned to death. When the third day was come, the Angels (as S. Steuen interpreteth it) were ready to promulgate the lawe. The trumpets ſoũded mightily in the ayre; great thunder brake out from the sky, with fierce lightninges, horible cloudes, thick miſtes, and terrible ſmoke riſing from the mountaine. And in the middeſt of all this maieſtie, and dreadfull terror, God ſpake in the hearing of all; *I am thy lorde God. which haue brought thee out of the land of Egypt: me only ſhalt thou ſerue:* and the reſt which followeth, conteining a perfect deſcription of our duetie in this life, commonly called the tenne commandementes of God.

Heb. 12.

Exod. 19.

The dreadfull publication of the law.

Acts. 7.

Exo. 20. Deut. 5.

4 All which terror and maiestie, the Apostle himselfe, as I haue said, applieth to this meaning, that wee shoulde greatly tremble to break this law, deliuered vs with such circumstances of dread and feare: signifiyng also hereby, that the exactiō of this lawe, must needes be with greater terror at the day of iudgement, seeing that the publication thereof, was with suche astonishment and dread. For so we see alwaies great princes lawes to be executed vpon the offenders with much more terror then they were proclaimed. And this may be a forcible reason to moue a Christian to looke vnto his duetie.

Gods punishments.

5 Secondly, if we consider the sharp execution vsed by God vpon offenders of his law, both before it was written and since; we shall finde great cause of feare also: as the wonderful punishmēt vpon Adam, & so many millions of people besides, for his one fault: the drowning of the worlde togither: the burning of Sodom and Gomorra with brimstone: the reprobation of Saule: the extreme chastisment of Dauid: and the like. Which al being done by God with such rigor, for lesse and fewer sins than ours are, and also vpon them, whome hee had more cause to spare than he hath to tollerate vs; may be admonishments what we must look for at Gods handes, for breach of this lawe of serving him in this life.

Gen. 3.

Gen. 7.
Gen. 19.
1. Reg. 28.
2. Reg. 12.

Christes speeches.

6 Thirdly, if wee consider the speeches and behauiour of our Lorde and maister Christ in this matter, we shal haue yet more occasion to doubt our own case: who albeit he came now to redeeme vs, and to pardon all

all, in all mildnes, humilitie, clemencie, & mercie: yet in this point of taking accountes, hee is not wont to shewe but austeritie and great rigour, not only in words, and familiar speeches with his Apostles: but also in examples and parables to this purpose. For so in one parable he damneth that poore seruant to hell (where should be weeping and gnashing of teeth) onely for that he had not augmented his talent deliuered him. Mat. 25.

And Christ confesseth there of himselfe, that he is a harde man, reaping where he sowed not, and gathering where he cast not abroad: expecting also aduantage at our hands, for the talents lent vs, & not accepting onely his owne againe. Mat. 24.

And consequently threatening much more rigor to them which shall mispend his talentes, as the most of vs doe. Againe, he damneth the seruaunt whome he found a sleepe: hee damned the poore man, which was compelled to come in to wedding, only for that he came without a wedding garment: he damned the 5. fooliſh virgins, for that they had not their oyle with them, and were not readie (iumpe at the verie houre) to goe in with him, & would not knowe them when they came after: and finally, he promiseth to damne all those (without exception) which shall worke iniquitie, as S. Mathew testifieth. Mat. 22. Mat. 25. Mat. 13.

7 Moreouer, being asked by a certaine ruler on a time, how he might be saued: he would giue him no other hope) so long as he sought saluation by his workes) though he were a prince, but onely this: *If thou wilt enter into life, keepe the commande-*

Luc.18. Mat.19. Ioh.14. ments of God. And talking with his Disciples at another time of the same matter, he giueth them no other rule of their life, but this: *If ye loue mee, keepe my commaundements*. As who should say, if you were neuer so much my disciples, if ye breake my commaundementes, there is no more loue nor frindship betwixt vs. And S. Iohn (which best of all others knewe his meaning herein) expoundeth it in this sense, when hee

Iohn.2. sayeth: *If a man* (saith he) *knoweth God, & yet keepeth not his commaundementes he is a lyar, and the trueth is not in him*. And more yet (to take away all hope of expectation from his disciples of any other waye pleasing him than by keeping his cõmandements) hee saieth in another place, that

Mat.5. *He came not to take away the lawe, but to fulfill it*: and straight way he inferreth vpon the same: *Whosoeuer therfore shal breake one of the least of these cõmandements shall be called the least in the kingdome of heauen*. For which cause at his departure out of the world, the very last words that he spake to his Apostles were these, that *They should*

Mat.28. *teach men to obserue all his commandemẽts whatsoeuer*.

8 By which appeareth the seuere meaning that Christ had touching our account for the keeping of his commandementes

Luc.13. in this life. The which also may be gathered by that, being asked whether the number were smal of them that should be saued: he counselleth men to striue to go into the straite gate: for that, many shoulde bee shut out, yea euen of them which had eaten and drunken with him, & had enioyed the corporal

poral presence of his blessed body, but had not regarded to liue as he commanded thē. In which case he signifieth, that no respect or frindship must take place, with him at the last day: for which cause he said to the man whom he had healed at the fishpooles side in Ierusalē: *Behold, now thou art whole, see thou sin no more, least worse com to thee then before*. And generally he warneth vs in S. Mathewes gospel, that wee agree with our aduersaries, & make our accoūts straight in this life: otherwise we shall pay the vttermost farthing in the life to come. And yet more seuerely he saith in another place: that *We shal render account at the day of iudgement, for euery idle worde wee haue spoken.* Iohn. 5. Mat. 5. Mat. 12.

9 Which day of iudgement: he warneth vs of before, & foretelleth the rigor & danger in sundry places of holy scripture to the end we should preuent the same: & so direct our liues while we haue time in this world, as wee may present our selues at that daye without feare and daunger, or rather with great ioy & comfort: when so many thousands of wicked people shal appeare there, to their eternal confusion.

10 And becaus there is nothing which so fitly sheweth the seueritie of Christ in taking our account at the last day, as the order & manner of this iudgement described most diligently by the holy scripture it self: it shal make much for our purpose, to consider the same. And first of al, it is to be noted, that there be two iudgemēts appointed after death: wherof the one is called particular: wherby ech mā presently vpō his departure frō this world, receiueth particular sen-

Of the day of iudgement.

Two iudgements after death.

Iohn.5. Mat.25.& 16. Luc.16. Lib.2. de anima.ca.4. 2.Cor.5.

sentence, either of punishment, or of glory, acording to his deeds in this life (as Christs owne wordes are) whereof we haue examples in Lazarus, and the rich glutton, who were presently carried the one to paine, the other to rest, as S. Luke testifieth. And to doubt of this were obstinacie as S. Austen affirmeth. The other iudgement is called generall, for that it shalbe of all men together in the end of the worlde, where shall a finall sentence be pronounced (either of reward or punishment) vppon all men that euer liued, according to the workes which they haue done, good or bad, in this life: & afterward neuer more question be made of altering their estate: that is, of easing the paine of the one, or ending the glorie of the other.

The particular iudgement. Aug. tract.45. in Io.

¶ Now as touching the first of these two iudgementes, albeit the holie auncient fathers, especially Saint Austen, do gather & consider diuers particulars of great seuentie and feare (as the passage of our soule from the bodie to the tribunall seat of God, vnder the custodie both of good and euill angels: the feare she hath of them: the sudden strangenesse of the place where shee is: the terrour of Gods presence: the straight examination she must abide: and the like:) yet for that the most of these things are to bee considered also in the seconde iudgement which is generall: I will passe ouer to the same, noting onely certaine reasons yelded by the holie Fathers, why God after the first iudgement wherein he had assigned to eche man according to his deserts in particular, would appoint moreouer this second gene-

rall

rall iudgement. Whereof the firſt is, for that the bodie of man riſing from his ſepulchre, might be partaker of the eternall puniſhment or glorie of the ſoule: euen as it hath beene partaker with the ſame, either in vertue, or vice in this life. The ſecond is, that as Chriſt was diſhonoured and put to confuſion here in the world publikely: ſo much more he might ſhewe his maieſtie and power, at that day in the ſight of all creatures and eſpecially of his enemies. The third is, that both the wicked and good might receiue their reward openly, to more confuſion, and heartgriefe of the one, and to the greater ioy and triumph of the other, who commonly in this worlde haue bene ouerborne by the wicked. The fourth is, for that euil men when they dye, doe not commonly carrie with them all their demerite and euill: for that they leaue behind them either their euill example, or their children, and familiars corrupted by them: or elſe bookes and meanes which may in time corrupt others. All which being not yet don, but cõming to paſſe after their death, they cannot ſo conueniently receaue their iudgement for the ſame preſently: but as the euill falleth out, ſo their paines are to be encreaſed. The like may be ſaid of the good. So that (for examples ſake) Saint Pauls glorie is encreaſed daily, and ſhalbe vnto the worldes ende, by reaſon of them that daily profite by his writinges and example: and the paines of the wicked are for the like reaſon daily augmented. But at the laſt day of iudgement, ſhalbe an ende of all our doings, and then it ſhall be ſeene euidently, what

Why there be 2. iudgements appointed.

1

2

3

4

Conſider well this reaſon good reader.

what eche man is to haue in the iustice, and mercie of God.

Of the generall day of iudgement.

12 To speake then of this second iudgement generall, & cõmon for all the world, wherin as the scripture saith: *God shal bring into iudgement euery errour which hath beene committed.* There are diuerse circumstances to be considered, & diuerse men do set down the same diuersly: but in mine opinion, no better, plainer, or more effectuall declaration can be made thereof, than the verie scripture maketh it selfe, setting forth vntõ vs more significant words, al the maner, order, & circumstances with the preparation thereunto as followeth.

Eccle.12.

Luc.21.
Mat.24.
Mark.13.

13 At that day, there shalbee signes in the Sunne, & in the Moone, and in the starres: the Sunne shal be darkened: the Moone shal giue no light: the starres shall fal from the skies: and all the powers of heauen shalbee moued: the firmament shall leaue his situation with a great violence: the elementes shal be dissolued with heat: and the earth, with al that is in it, shal be consumed with fire: the earth shall moue off her place, and shall flie like a litle deere or sheepe. The distresse of nations vppon the earth shall bee great, by reason of the cõfusion of the noise of the sea & fluds, & men shal wither away for feare & expectation of these things, that then shal come vpon the whole world. And then shal the signe of the Sonne of man appeare in the skie, & then shal al the tribes of the earth mourne and waile: & they shal see the sonne of man comming in the clowdes of heauen with much power & glory, great authoritie & maiestie. And then in a mo-

Esay.13.

1.Cor.13.

ment,

ment, in the twinckling of an eye, he shall sende his Angels with a trumpet & with a great crye at midnight, and they shal gather togither his elect from the foure partes of the world, from heauen to earth. All must be presented before the iudgement seate of Christ, who wil bring to light those things which were hidde in darknes, & will make manifest the thoughtes of mens hearts: and whatsoeuer hath beene spoken in chambers in the eare, shall bee preached on the house top. Account shalbee asked of euery idle word, & he shal iudge our verie righteousnes it self. Then shal the iust stand in great constancie, against those that haue afflicted them in this life: & the wicked seeing that, shalbe troubled with an horrible feare, and shal say to the hilles: Fal vpon vs, & hyde vs fro the face of him that sitteth vpon the throne, and from the anger of the lambe: for that the great day of wrath is come. Then shal Christ separate the sheepe from the goates, and shall put the sheepe on his right hand, & the goates on the left, & shal say to those on the right hande: Come yee blessed of my father, possesse the kingdome prepared for you, from the beginning of the worlde: I was hungrie, and ye gaue me to eat: I was a stranger, & you gaue me harbour: I was naked, and you clothed me: I was in prison, and you came to me. Then shal the iust say: O Lord, when haue we don these things for thee? And the king shall aunswere: truely when you did them to the least of my brothers, you did it to me. Then shall hee say to them on his left hande: depart fro mee (you accursed) into euerlasting fire,

Mat.25.
2. Cor.5.
1. Cor.4.
Luc.12.
Psal.74.
Sap.5.
Luc.23.
Apo.6.
Mat.5.

fire, prepared for the diuel and his angels: for I was hungrie, and ye fed me not: I was a stranger, and you harboured me not: I was naked, and you clothed me not: I was sick, and in prison, and you visited me not. Then shall they say: O Lord, when haue we seene thee hungry, or thirstie, or a stranger, or naked, or sick, or in prison, and did not minister vnto thee? And he shall answere: verily, I tell you, seeing you haue not done it to one of these lesser, you haue not done it to me. And then these men shal goe into eternall punishment: and the iust into life euerlasting.

14 Tell mee what a dreadfull preparation is here laide downe? Howe manye circumstances of feare and horror? It shall be (saith the scripture) at midnight, when commonly men are a sleepe: it shalbe with hideous noyse of Trumpets, sound of waters, motion of all the elements: what a night will that be trowest thou, to see the earth shake: the hilles and dales mooued from their places: the Moone darkened: the starres fall downe from heauen: the whole element shiuered in peeces, and all the worlde in a flaming fire.

15 Can any toung in the world expresse a thing more forcible than this matter is expressed by Christ, the Apostles & Prophets themselues? What mortall heart can but tremble in the midst of this vnspeakeable terror? Is it maruell if the verie iust men & the angels themselues are saide to feare it? And then (as S. Peter reasoneth;) *If the iust shall scarce be saued: where shall the wicked man, and sinner appeare?* What a dread-

1. Pet. 4.

dreadfull day will it be for the careleſſe & looſe Chriſtian (which hath liued pleaſantly in this world) when he ſhall ſee ſo infinite a ſea of feares and miſeries to ruſh vpon him.

16 But beſides all theſe moſt terrible and fierce preparations, there will be many other matters, of no leſſe dreadfull conſideration: as to ſee all ſepulchres open at the ſound of the trumpet, and to yeld foorth all their dead bodies, which they haue receiued from the beginning of the worlde: to ſee all men, women and children, Kings & Queenes, princes and potentates, to ſtande there naked in the face of al creatures: their ſinnes reuealed, their ſecrete offences layde open, done and committed in the cloſets of their palaces, and they conſtrained & compelled to giue accounts of a thouſande matters, whereof they woulde diſdaine to haue beene told in this life: as, how they haue ſpent the time: howe they haue imployed their wealth: what behauiour they haue vſed towards their brethren: how they haue mortified their ſenſes: how they haue ruled their appetites: howe they haue obeyed the inſpirations of the holy ghoſt: and finally, how they vſed all good gifts in this life? *The demaunds at the laſt day*

17 Oh (deare brother) it is vnpoſſible to expreſſe what a great treaſure a good conſcience will be at this day: it will be more worth, then ten thouſand worlds: for wealth will not help: the iudge will not be corrupted with money: no interceſſion of worldly friendes ſhall preuaile for vs at that day, no not of the Angels themſelues: whoſe glory ſhall be then as the Prophet ſayeth: *To bind*

kings

Psal.149. kings in fetters, and noblemen in iron manacles, to execute vpon them the iudgemẽt prescribed, and this shalbe glorie to all his Saintes. Alas, what will all those wise people do then, that nowe liue in delites, and can take no paine in the seruice of God? What shift wil they make in those extremities? Whither wil they turne them? Whose help will they craue? They shall see all things crie vengeance about them: al things yeld them cause of feare and terror: but nothing to yeld them any hope or comfort. Aboue them shall bee their iudge offended with them for their wickednes: beneath the hel open, & the cruell furnace readie boyling to receiue them: on the right hand shal be their sinnes accusing them: on the left hand the diuels readie to execute Gods eternall sentence vpon them: within them, their conscience gnawing: without them, al damned soules bewailing: on euery side, the world burning. Good Lord what will the wretched sinner do, enuironed with al these miseries? How will his heart sustaine these anguishes? What way will he take? To go backe is impossible: to goe forwarde is intollerable. What then shal he doe, but (as Christ foretelleth) he shall drye vp for very feare: seeke death, & death shall flie from him, cry to hilles to fall vpon him, & they refusing to doe him so much pleasure, hee shal stand there as a most desperate forlorn, & miserable caitife wretch, vntil he receiue that dreadful & irreuocable sentence: *Go yee accursed into euerlasting fire.*

A pitifull case. Anselm.

Mat.24. Apoc.6. Apo.9.

Mat.25.

The last sentence pronounced.

18 Which sentence once pronounced, cõsider what a dolful crie & shout wil streight follow.

follow. The good reioyſing and ſinginge praiſes in the glorie of their ſauiour: the wicked bewailing, blaſpheming, & curſing the day of their natiuitie. Conſider the intollerable vpbraying of the wicked infernal ſpirits, againſt theſe miſerable condemned ſoules, now deliuered to them in praye for euer. With how bitter ſcoffes & tauntes wil they hale them on to torments. Cõſider the eternall ſeparation that then muſt bee made: of fathers & childrẽ: mothers & daughters, friends & companions: the one to glory, the other to confuſion, without euer ſeeing one the other again: & (that which ſhal be as great a grief as any other: if it be true that ſom conceaue, that our knowledge one of another here on earth ſhal ſo far remain) the ſonne going to heauen ſhal not pitie his own father or mother going to hel, but ſhal reioyce at the ſame, for that it turneth to Gods glory for the execution of his iuſtice. What a ſeparation (I ſay) ſhal this be? What a farewel? Whoſe heart would not breake at that day, to make this ſeparatiõ, if a heart could break at that time, & ſo end his paines. But that wil not be. Where are all our delices now? Where are all our pleaſant paſtimes become? Our brauery in apparel, our gliſtering in golde, our honour done to vs with cap & knee, al our delicate fare, al our muſike, al our wanton daliances & recreations wee were wont to haue, all our good friends & merrie cõpanions, accuſtomed to laugh, & to diſport the time with vs. Whether they become. Oh (deare brother) how ſower will all the pleaſures paſt of the world ſeeme at that houre. How dolful will

their

their memorie bee vnto vs? Howe vaine a thing will all our dignities, our riches, our possessions appeare? And on the contrary side, how ioyfull will that man bee, that hath attended in this life to liue vertuously, albeit with paine, and contempt of the worlde? Happie creature shall hee bee, that euer he was borne, and no toung but God can expresse his happinesse.

The conclusion.

19 And now to make no other conclusion of all this, but euen that which Christ himselfe maketh: let vs consider how easie a matter it is now for vs (with a litle paine) to auoid the danger of this day, & for that cause it is foretold vs by our most mercifull iudge and Sauiour, to the end we should by our diligence auoid it. For thus he concludeth after all his former threatning; *Videte, vigilate, &c.* Looke about you, watche and pray ye, for ye knowe not when the time shal be. But as I say vnto you, so I say vnto all, be watchfull. And in another place, hauing reckoned vp all the particulars before recited, least any man should doubt that all should not be fulfilled, he saith; *Heauen and earth shal passe, but my words shal not passe.* And then hee addeth this exhortation: *Attende therefore vnto your selues, that your hearts be not ouercome with banqueting, and drunkennesse, and with the cares of this life, and so that day come vpon you suddenly. For he shall come as a snare vpon them which inhabite the earth; be you therefore watchfull, and alwayes pray, that you may be worthie to escape all these things which are to come, and to stande confident before the Sonne of man at this day.* W[illegible]

Mar. 13.

Mat. 24.

A godly exhortation of Christ.

a friend

a friendly & fatherly exhortation is this of Christ? Who coulde desire a more kinde, gentle, or effectuall forewarning? Is there any man that can plead ignorance hereafter? The verie like conclusion gathered S. Peter out of the premises, when he saieth; *The day of the Lorde shall come as a theefe: in which the elements shalbe dissolued, &c. Seeing then all these things must be dissolued: what manner of men ought we to be in holie conuersation, and pietie, expecting & going on to meete the comming of that day of the Lord, &c.* This meeting of the daye of iudgement (which S. Peter speaketh of) is an earnest longing after it, which neuer is had, vntil first there go before a due examination of our estate, and speedie amendment of our life past. Therefore saith moste notably the wise man, *Prouide thee of a medicine before the sore come, and examine thy selfe before iudgement: and so shalt thou finde propitiation in the sight of God.* To which S. Paul agreeth when he saith: *If we would iudge our selues, we should not be iudged.* But becauſe no man entreth into the iudgement of himselfe, and of his owne life: thereof it commeth, that so fewe doe frequent this latter iudgement, so fewe are carefull, and so many fall asleepe in ignorance of their own danger. Our Lord giue vs grace to looke better about vs.

2. Pet. 3.

Eccl. 18.

1. Cor. 11.

CHAP. VI.

Consideration of the nature of sinne, & of a sinner: for the iustifying of Gods seuerity shewed in the Chapter before.

Parsons. R.

TO the ende that no man may iustly complaine of the seuere account which God is to take of vs at the last day, or of the seuerity of his iudgement set down in the Chapter before: it shal not be amisse to consider in this Chapter the cause why God doeth shewe such severitie against sinne & sinners, as both by that which hath beene said doth appeare, & also by the whole course of holye scripture where he in euery place almost denounceth his extreme hatred, wrath, & indignation gainst the same: as where it is said of him that *He hateth all those that worke iniquitie. And that both the wicked man and his wickednesse, are in hatred with him.* And finally, that the whole life of sinners, their thoughts, wordes, and workes, yea & their good actions also, are abhominations in his sight, whiles they liue in sinne. And that (which yet is more) hee cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: & therfore no maruel if he shewe such rigor to him at the last day, whome he so greatly hateth & abhorreth in this life.

God's hatred to sinners.
Psal. 5.
Psal. 14.
Pro. 15.
Iob. 11.
Esay. 1.
Psal. 15.
Psal. 49.
Eccle. 15.

2 There might be many reasons alledged of this: as the breach of Gods commaundements, the ingratitude of a sinner in respect of his benefits, & the like: which might satisfie sufficiently his indignation towards him. But there is one reason aboue the rest which openeth the whole fountaine of the matter: & that is, the intollerable in-

The reason why God so hateth a sinner.

done vnto God, in euery sin that wittingly we do commit, which in deed is such an opprobrious iniurie, & so dishonorable, as no meane potentate could beare the same at his subiects hands: & much lesse God himselfe (who is the God of maiestie) may abyde to haue the same so often iterated against him, as commonly it is by a wicked man.

3 And for the vnderstanding of this iniurie, we must note, that euery time we cõmit such a sinne, there doeth passe through our heart (though we marke it not) a certaine practike discourse of our vnderstanding (as there doth also in euery other electiõ) wherby we lay before vs, on the one side, the pro fite of that sin, which we ar to commit, that is the pleasure that draweth vs to it: and on the other part, the offence of God, that is, the leesing of his frindship by that sin if we do it: and so hauing as it were the balances there before vs, & putting God in one end, & in the other the aforesaid pleasure: wee stand in the midst deliberating and examining the waight of both partes, & finally, we do make choise of the pleasure, & do reiect God: that is, wee doe choose rather to leese the frindship of God, with his grace, & whatsoeuer he is worth besides; than to loose that pleasure & delectatiõ of sin. Now what thing can be more horrible, than this? what can be more spiteful to god, than to preferre so vile pleasure before his maiestie? Is not this worse than intollerable iniurie of the Iewes, who chose Barrabas the murderer, and reiected Christ their Sauiour? Sure- *Mat. 17.* ly how heynous soeuer that sinne of the Iewes were, yet in two pointes this doeth *Mat. 15.*

The iniurie done to god by sinne.

seeme to exeeede it, the one in that Iewes knew not whom they refused in th choise, as we do, the other in that they re sed Christ but once, and we doe it often, daily, & hourly, when with aduisement giue consent in our hearts vnto sinne.

4 And is it maruel then, that God d leth so seuerely and sharply in the worl come, with wicked men, who do vse h so opprobriously & contemptuously in t life? Surely the malice of a sinner is gre towards God, and he doth not onely dis nour him by contempt of his commaun mentes, and by preferring moste vile cr tures before him: but also beareth a sec hatred and grudge against his maiestie, would (if it lay in his power) pull him of his seate, or (at the leastwise) wish th were no God at all to punish sin after t life. Let euery sinner examine the botto of his conscience in this point, whether could not be content, there were no immo talitie of the soule, no reckoning after life, no iudge, no punishment, no hell, consequently no God, to the end he mig the more securely enioy his pleasures?

The malice of a sinner towards God.

5 And because God (which searche th heart & reines) seeth well this traiterous fection of sinners towardes him, lurki within their bowels, howe smooth so their words are: therefore hee denoun them for his enimies in the scripture, profesieth open warre and hostilitie aga them. And then suppose you, what a t these miserable men are in, (being but s wormes of the earth) when they haue an enimie to fight against them, as doe

Sapi. 2. Rom. 8. Psal. 7. Rom. 5. Iaco. 4. 1. Iohn 3.

mal

make the verie heauens to tremble at his looke. And yet that it is so, heare what hee sayeth, what he threateneth, what he thundereth against them. After hee had by the mouth of Esay the prophet repeated manye sinnes abhominable in his sight (as the taking of bribes, oppressing of poore people, & the like) he defieth the doers thereof, as his open enimies, saying: *Thus saieth the Lord of hostes, the strong Lorde of hostes of Israel: behold, I wil be reuenged vppon my enimies, & wil comfort my selfe in their destruction* And the Prophet Dauid, as hee was a man in most high fauour with God, & made verie priuie to his secretes: so hee verie much doth vtter this seuere meaning & infinite displeasure in god against sinners calling thē his enimies, vessels of his wrath, & ordained to eternal ruine & destruction: & complaineth that the world will not beleeue this point, *An vnwise man* (saieth he) *wil not learne this, neither wil the foole vnderstand it.* What is this? How sinners after they be sprong vp, & workers of iniquitie (after they haue appeared to the world) doe perish euerlastingly? And what is the reason of this? He answereth immediatly; *Because thine enimies (O Lord) behold. O Lord, thine enimies shal perish, and all those that worke iniquitie shalbe consumed.* By this wee see, that al sinners are enimies to God, and God to them, and we see also vpon what ground and reason. But yet (for the further iustifying of Gods seueritie) let vs consider in what measure his hatred is towardes sinne, how great; how farre it proceedeth, within what bounds it is cōprehended: or if it hath

Sinners enimies to God, and God to thē.

Such like also.
Isa. 26. 11.

Psa. 90.

any limits or boundes at all, as indeede hath not, but is infinite, that is, witho measure or limitation. And (to vtter t matter as in trueth it standeth) if all t toungs in the world were made one toun & al the vnderstandings of all creatures meane of Angels & men) were made o vnderstanding: yet could neither this tou expresse, nor this vnderstanding conce the great hatred of Gods heart towardes euery sin, which we do wittingly commit. And the reason hereof standeth in 2. point First, for that God by how much more h better than we are: by so much more he l ueth goodnes & hateth sin, than we do: & b cause he is infinitely good: therfore his lo to goodnes is infinite, as also his hatred t euil, & consequētly his rewards to thē bo ar infinit, the one in hel, the other in hea

Gods hatred infinite against sinners.

6 Secondly wee see by experience, th how much more great & worthie the pe son is, against whom an offence is cōmitt so much greater the offence is: as the sel same blow giuen to a seruant, & to a prin differeth greatly in offence, & deserueth di ferent hatred & punishment. And for th euery sin which we aduisedly cōmit, is d directly against the person of God himse as hath bin declared before, whose digni is infinite: therefore the offence or guilt euery such sin is infinite, and consequent deserueth infinite hatred, & infinite puni ment at Gods hands. Hereof followeth t reason of diuers things both said & don God in the Scriptures, & taught by diuin touching the punishmēt of sin, which so strange vnto the wisedome of the world,

Why euery sinne deserueth infinit punishment

Rom. 8. 1. Cor. 1.

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indeed scarce credible. As first of all, that dreadful punishment of eternal & irreuocable damnation of so many thousandes, yea, millions of Angels created to glorie, with almost infinit perfection, & that for one only sin, once cõmitted, & that only in thoght as diuines do hold. Secondly, the rigorous punishment of our first parents Adam and Eue, & al their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues, & al the creatures of the earth for the same, & al their children & offspring after them, both before the incarnation of Christ, & since (for albeit we are deliuered frõ the guilt of that sin, yet tẽporal chastisementes remaine vpon vs for the same: as hunger, thirst, cold, sicknes, death, & a thousand miseries moe) besides also the infinit men damned for the same: besides this (I say, which in mans reason may seeme seuere inough) Gods wrath & iustice coulde not be satisfied except his own son had come down into the world: & take our flesh vpõ him, & by his paines satisfied for the same. And when he was come down & had in our flesh subiected himselfe vnto his fathers Iustice, albeit the loue his father bare him, were infinite: yet that God might shew the greatnes of his hatred & iustice against sin, he neuer left to lay on vpõ his own blessed deare sonne: no not then when hee sawe him sorrowfull vnto death, and bathed in a sweate of bloud and water, & crying: *O father mine, if it be possible let this cup passe from me.* And yet more pittifully after vpon the crosse: *O my God, why hast thou forsaken me.* Notwithstanding all

Of Adam & Eue.

Esay. 53.

Mat. 26.
Mar. 14.
Luc. 22.
Mat. 27.
Psal. 21.
Esay. 53.

this (I saye) his father deliuered him not but laid on stripe vpon stripe, paine vppon paine, torment after torment, vntill hee had rendred vp his life & soule into his sayd fathers hands: which is a wonderful & dreadful document of Gods hatred against sin.

The sinne of Esau. Gen. 25. & 27. Heb. 12.

7 I might here mention the sin of Esau in selling his inheritance for a litle meate: of which the Apostle saith: *Hee found no place of repentance after: though he sought the same with teares.* Also the sinne of Saul

Of Saul. 1. Reg. 15. & 16. 1. Reg. 9. & 15. & 16.

who (his sin being but one sin, & that only of omission, in not killing Agag the king of Amalek, & his cattel, as he was willed) was vtterly cast off by God for the same (though he were his annointed & chosen seruant before) & could not get remission of the same, though both he, & Samuel the Prophet did greatly lament & bewaile the same sin, or at the least, that he was reiected.

8 Also I might alleadge the example of king Dauid, whose two sinnes, albeit (vpon

2. Reg. 9. Psal. 5. 34. 68. 108. 101. 29. 2. Reg. 12.

his heartie repentance) God forgaue: yet notwithstanding all the sorrowe that Dauid conceiued for the same, God chastised him with maruellous seueritie: as with the death of his sonne: and other continuall affliction on himselfe as long as he liued. And al this to shew his hatred against sin, & thereby to terrifie vs from committing the same.

9 Of this also do proceede al those harde & bitter speeches in scripture touching sinners, which comming from the mouth of the holy ghost (and therefore beeing most true & certaine) may iustly giue all them great cause of feare which liue in sinne, as

Eccl. 40. where it is said: *Death, bloud contention,*

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edge of sword, oppression, hunger, contritiõ, & whips: all these things are created for wicked sinners. And againe. God shall raine snares of fire vpon sinners: brimstone with tempestuous windes, shal be the portion of their cup. Againe, God wil be knowen at the day of iudgement vpon the sinner, who shal be taken in the works of his owne handes: manie whips belong to a sinner, let sinners be turned into hel: God shall scatter al sinners: God shall dash the teeth of sinners in their mouthes: God shal scoffe at a sinner, when he seeth his day of destruction commeth on: the sword of sinners shal turne into their owne heartes: thou shalt see when sinners shal perish, the armes of sinners shal be crushed & broken: sinners shall wither frõ the earth: desire not the glorie & riches of a sinner, for thou doest not know the subuersion which shall come vpon him: God hath giuen him riches to deceiue him therwith: beholde the daye of the Lorde shall come (a cruel day and full of indignation, wrath and fury) to make desolate the earth, and to crush in peeces her sinners within her. The iust man shall reioyce seeing this reuenge, & then shal he wash his handes in the bloud of sinners. These and a thousande such sentences more of scripture, which I omitte, vttered by the holye Ghost against sinners, may instruct vsof their pitiful estate & of the vnspeakable hatred of God against them, as long as they persist in sinne.

Psal. 10. Psal. 9. Psal. 3. Psal. 9. Psal. 36. Psal. 144. Psal. 57. Psal. 36. Psal. 103. Psal. 140. Eccle. 2. Psal. 72. Esay. 13. Psal. 57.

10 Of all these considerations the holye scriptures do gather one conclusion greatly to be noted & considered by vs: which is: *Miseros facit populos peccatum*: Sin bringeth

Pro. 14. Psal. 10.

geth men to miserie. And again: *Qui diligit iniquitatem, odit animam suam*: He that loueth iniquitie, hateth his own soule: Or as
Tob.12. the Angel Raphael vttereth it in other words, They which commit sin, are open enimies to their own soules. Wherfore they lay down to al men, this generall, seuere, & most necessarie commandement, vpō al the
Eccl.21. paines before recited: *Quasi a facie colubri fuge peccata*. And again: *Caue ne aliquando*
Tob.4. *peccato consentias*: Beware thou neuer consent to sinne. For howsoeuer the world
Psal.9. doth make litle account of this matter, of whom (as the scripture noteth:) *The sinner is praised in his lusts, & the wicked man is blessed*. Yet most certaine it is, for that the
1.Ioh.3. spirit of God auoucheth it; *Qui facit peccatum ex Diabolo est*: He which cōmitteth sin is of the diuel. And therfore is to receiue his portiō among diuels at the latter day.

The obstinacie of sinners. 11 And is not al this sufficient (deare brother) to make vs detest sinne, & to conceiue some feare in cōmitting therof? Nay is not al this strong inough to batter their hearts, which liue in state of sin, & do commit the same daily, without consideratiō or scruple? What obstinacie & hardnes of heart is this? Surely we see the holye Ghost propheciedPsal.57. truely of them when he said: *Sinners alienated from God, are possessed with a furie like a serpēt, & like a deaf cockatrice which stoppeth her eares to the inchanter*. This furie (I say) is the furie or madnesse of wilfull sinners, which stop their eares like serpents, to all the holy inchantments that God can vse vnto them for their conuersion: that is, to al his internal motions & good inspira-

tions

tions: to al remorse of their own consciences: to al threatenings of holy scriptures: to al admonishments of Gods seruants: & to al the other meanes, which God doeth vse for their saluation.

The losses that come by sinne.

12 Good lord, who would wittingly cõmit any sin, for the gaining of 10000 worlds, if he considered the infinit damages, hurts, inconueniences, & miseries which do com by the cõmitting of one sin? For first, he that in such sort sinneth, leeseth the grace of god which was giuen him: which is the greatest gift that God can giue to a creature in this life, & cõsequently he leeseth al those things which did accompany that grace: as the vertues & gifts of the holy ghost, whereby the soule was beautified in the sight of her spouse, & armed against the assaults of her enimies. Secondly, he leeseth the fauour of God, & consequently his fatherly protectiõ, care & prouidence ouer him, & gaineth him to be his professed enimie. Which howe great a losse it is, we may esteem by the state of a worldly courtier, which should leese the fauour of an earthly prince, & incur mortal hatred by the same. Thirdly, he leeseth al inheritance, claime, & title to the kingdom of heauen, which is due only by grace, as Saint Paul noteth: and consequently depriueth him selfe, of all dignities & commodities following the same in this life: as the condition and high priuiledge of a sonne of God: the communion of saints: the protection of Angels, & the like. Forthly, he leeseth the quiet, ioy & tranquilitie of a good conscience, and all the fauours, cherishments, consolations, and other comfortes, where-

Isa. 11. & Ie. 16.

Rom. 8.

wherewith the holy ghost is wont to visite the mindes of the iust. Fiftly, he leeseth the reward of al his good workes done since he was borne, and whatsoeuer he doth, or shall do while he standeth in that state. Sixthly, he maketh himselfe giltie of eternal punishment & ingrosseth his name in the book of perdition, & consequently, bindeth himself to al those inconueniences, whereto the reprobate are subiect: that is, to be inheritor of hel fire: to be in the power of the diuell, and his angels: to be subiect to al sinne and temptation of sinne: and his soule (which was before the temple of the holy ghost: the habitation of the blessed Trinitie, & place of repose for the Angels to visite) nowe to be the nest of scorpions, & dungeon of diuels, & himself a companion of the miserable damned. Lastly he abandoneth Christ, & renounceth the portion he had with him, making himself a persecutor of the same by treading him vnder his feete. And crucifying him againe, & defiling his bloud (as the Apostle saith) in sinning against him, which died for sin, & therfore the same Apostle pronounceth a meruelous heauie sentence against such in these words: *If we sin wilfully now after we haue receued knowledge of the truth: ther remaineth no more sacrifice for sins, but rather a certain terrible expectation of iudgement, & emulation of fire which shal consume the aduersaries.* To which S. Peter agreeth, when he saith: *It had bin better not to haue knowen the waye of iustice, than after such knowlege to slide back againe from the holy commaundement which was giuen.*

Heb. 10.
Heb. 6.
Rom. 6.
Heb. 10.
Rom. 16.
2. Pet. 2.

13 Now then let our worldlings goe and solace themselues with sinne as muche as they wil: let them excuse and pleasantly defend the same, saying: Pride is but a point of gentrie: gluttonie, good fellowship: lecherie, and wantonnesse, a tricke of youth: and the like: they shall finde one day that these excuses will not be receiued: but rather that these pleasant deuises, will be turned into teares. They shal prooue that God will not be iested with, but that hee is the same God still; and will aske as seuere account of them, as hee hath done of others before: although it please not them nowe to keep any account of their life at all: but rather to turne all to disport and pleasure, perswading thēselues, that howsoeuer God hath dealt with others before: yet hee will forgiue all to them: but the holy scripture reasoneth after another maner, which I would haue euery wise christian to cōsider. *Excuse of sinne.* *Gal. 6.*

14 Saint Paule comparing the Iews sins with ours, maketh this collection: *If God spared not the naturall boughes, take heede least he spare not thee.* And therupon he inferreth this admonition: *Noli altum sapere, sed time*: Be not too high minded, but feare. Againe, the Apostle reasoneth thus vppon the old and the newe law: he that broke the law of Moses, being conuicted by two or three witnesses, dieth for the same without commisseration or mercie: and how much more grieuous punishment doth he deserue which breaking the law of Christ by wilful sinne, treadeth the sonne of God vnder his feete? polluteth the bloud of the new testament? and reprocheth the holy Ghost? In *Rom. 11.* *Heb. 10.*

like

2. Pet. 2. Ep. Iude. like maner reasoneth Saint Peter and Iude touching the sin of Angels, and our If God spared not the Angels when th sinned: but did thrust them downe to hel there to be tormented and to be kept vn iudgement with eternall chaynes vnd darknes: how much lesie will hee spare v

2. Pet. 2. And againe, if the Angels which passe in power and strength, are not able to bea Gods execrable iudgement against them what shal we doe? Againe in another plac he reasoneth thus: If the iust mā shal hard

2. Pet. 4. A good maner of reasoning. ly be saued, where shal the wicked man an sinner appeare? By which examples wee a instructed to reason in like sort: If God ha punished so seuerely one sin in the Angel in Adam, and in others before recited: wha shall I looke for, which haue committed many sinnes against him? If God haue dam ned so many for lesier sinnes than mine be what will he doe to me for greater? If God hath borne longer with me, than hee hath done with manie other, whome hee hath cut off without giuing thē time of repen tance: what reason is there, that he shoul beare longer with me? If Dauid and othe after their sinnes forgiuen them, were n uertheleslie so sharply chastised, what punis ment remaineth for me either here or in world to come: for so many, and so gr uous sinnes committed? If it be true our sauiour saith, that the way is hard, the gate narrow wherby men go into he and that they shall aunswere for euerie word before they enter there: what s become of me, which doe liue so e life, and doe keepe no account of

Mat. 7. Luc. 13. Mat. 12.

deedes, and muche lesse of my wordes? If good men in olde time did take such paines in the way of their saluation, and yet (as S. Peter saith) the verie iust were scarce saued: what a state am I in, which take no paine at all, but do liue in all kinde of pleasure & worldly delites?

¶ These kindes of consequentes were more true and profitable for vs, whereby we might enter into some consideration of our own danger, & into some fear of the iudgementes of God, for want whereof the most part of sinnes amongst Christians are committed, for so the holy scripture describing diuers causes of wickednesse among men, putteth these two for principall. First, the flatterie of the world: *Quoniam laudatur peccator in desideriis animæ suæ*: For that the sinner is praised in his lustes. And secondly: *Quia auferuntur iudicia tua a facie eius*: For that thy iudgementes (O Lord) are not before his face. And on the contrarie side; speaking of himselfe he saith: *I haue kept the waies of the Lord, and haue not behaued my self impiously towards God.* And he giueth the reason therof immediatly: *For that al his iudgements are in my sight.* And again: *I haue feared thy iudgements, O Lord.* And again: *I haue bene mindful of thy iudgmẽts.* And how profitable this fear is, he sheweth in the same place, demanding this fear most instantly at Gods hands: for so he praieth: *Strike my flesh through with feare, O Lord.* And S. Paule (after hee had shewed to the Corinthians: that *Wee must al be presented before the iudgement seate of Christe*) maketh thys conclusion: *Wee knowing*

Psal. 9.

How necessary it is to feare,

Psal. 118.

2. Cor. 5.

knowing therefore these thinges, doe perswade the feare of the Lord vnto men. And S. Peter after a long declaration of the maiestie of God, and Christ nowe raigning in heauen, concluded thus: *If then you call him father, which doth iudge euery man according to his works without exception of persons: do you liue in feare, during the time of this your habitation vpon earth.* A necessarie lesson (no doubt) for all men, but specially for those which by reason of their sinnes and wicked life, doe remaine in displeasure and hatred of God, and hourely subiect (as I haue shewed) to the fury of his iudgementes: which if they once fall into, they are both irreuocable, and intollerable: and they may be fallen into as easily, and by as many waies, as a man may come to death which are infinite, especially to them, who by their wickednes haue lost the peculiar protection of God, and so consequently of his angels too (as I haue shewed) and haue subiected themselues to the fiendes of darknes, who do nothing els but seeke their destruction both of body and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who could eat, or drinke, or sleepe quietly in his bed vntil by true and heartie repentance he had discharged his conscience of sinne? A little stone falling from the house vpon his head: or his horse stumbling vnder him as he rydeth: or his enimies meeting him in the high way: or an ague comming by eating or drinking a little too much: or a thousand meanes besides (whereof he standeth dayly and hourely in danger) may

1. Pet. 1.

The danger of them which liue in sinne.

him of this life, and put him in that case, as no creature of this world, nor any continuance of time shal be able to deliuer him thence againe. And who then woulde not feare? Who would not tremble?

16 The Lord of his mercie giue vs hys holy grace, to feare him as we should doe, and to make such account of his iustice, as hee by threatning the same would haue vs to do. And then shal not we delay the time, but resolue our selues to serue him whiles hee is content to accept of our seruice, and to pardon vs all our offences, if wee would once make this resolution from our heart.

CHAP. VII.

Another consideration for the further iustifiyng of Gods iudgementes and declaration of our demerits, taken from the maiestie of GOD, *and his benefites towardes vs.*

ALbeit the moste part of Christians through their wicked life arriue not to that estate wherein holie Dauid was, when hee sayd to God, *Thy iudgementes O Lorde are pleasant vnto me*; as indeede they are to al those that liue vertuously, and haue the testimonie of a good conscience: yea at leastwise, that wee may say with the same prophet; *The iudges Psal. 18.*
ments of the Lord are true and iustified in themselues. And againe; *Thou art iust, O Lorde, and thy iudgement is right.* I haue thought Psal. 118.

thought good, to adde a reason or two more in this chapter, wherby it may appeare how great our offence is towardes God, by sinning as wee doe, and howe righteous his iudgementes and iustice are against vs for the same.

The maiestie of God.

2 And first of all is to be considered the maiestie of him against whome we sinne: for most certaine it is, (as I haue noted before) that euerie offence is so muche the greater, and more grieuous, by how muche greater and more noble the person is against whome it is done, and the party offending more base and vile. And in this respect God (to terrifie vs frō offending him) nameth himselfe often with certaine titles of maiestie, as to Abraham, *I am the almightie Lord.* And againe, *Heauen is my seate, and the earth is my footestoole.* And again he cōmanded Moses to say to the people in his name, this ambassage.; *Harden not your neckes anie longer, for that your Lorde and God, is a God of Gods, and a Lord of Lords, a great God, both mightie and terrible, which accepteth neither person nor bribes.*

Gen. 17.
Esai. 66.
Deut. 10.

3 First then I saie, consider (gentle Christian) of what an infinite maiestie hee is, whome thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this worlde, that no manne dareth to offend openly, or say a worde against the maiestie of a prince within his owne dominions: and what is the maiestie of all the Princes vppon earth, compared to the thousandth part of the maiestie of GOD, who with a word made both heauen and earth,

Psal. 148.

earth, and all the creatures therein, and with halfe a worde can destroy the same againe: whome all the creatures which he made, as the aungels, the heauens and all the elementes besides, doe serue at a becke and dare not offend? Onely a sinner is hee which imboldeneth himselfe against this maiestie, and feareth not to offend the same, whom the Angels do praise, the dominations do adore, the powers doe tremble, and the highest heauens, togither with Cherubins and Seraphins do daily honour and celebrate. Iob. 9.

4 Remember then (deere brother) that euerie time thou doest commit a sinne, thou giuest as it were a blow in the face, to this God of great maiestie, who (as Saint Paule saith;) *Dwelleth in an vnaccessible light: which no manne in this worlde can abide to looke vpon:* As also it appeareth by the example of Saint Iohn Euangelist, who fell down dead for verie feare at the appearāce of Christ vnto him, as himselfe testifieth. And when Moses desired to see God once in his life, and made humble petition for the same: God answered, that no man could see him and liue: but yet to (satisfie his request, and to shew him in part what a terrible and glorious God he was) he told Moses, that hee should see some peece of his glorie: but he added, that it was needefull he shoulde hide himselfe in the hole of a rocke, & be couered with Gods own hands for his defence, while God (in some measure of his maiestie) did passe by in glorie. And when hee was past, GOD tooke away his hand, and suffered Moses to see his 1. Tim. 6. Apoc. 1. Exo. 33.

his hinder parts onely, which was notwithstanding, most terrible to behold.

5 The prophet Daniell also describeth the maiestie of this God shewed vnto him in vision, in these wordes, *I did see* (saith he) *when the thrones were set, and the old* Dan. 7. *of many dayes sate downe: his apparel was as white as snowe: his haire like vnto pure wosle, his throne was of a flame of fire, and his chariots were burning fire, a swift flud of fire, came from his face: a thousand thousands did serue him, and ten thousand hundred thousandes did assist him, hee sate in iudgement, and the bookes were opened before him.* All this and much more is recorded in scripture, to admonishe vs thereby what a prince of maiestie he is whome a sinner offendeth.

A contẽplation of the maiestie of God.

6 Immagine nowe (brother mine) that thou seest this great king sitting in his chaie of maiestie, with chariots of fire, vnspeakable light, and infinit millions of angels about him, as the scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the worlde stand in his presence, and trembling at his maiestie, and most carefully attending to doe that for which he created them: as the heauens to moone about: the earth to bring forth sustenance: and the like. Imagine further that thou seest all these creatures (how big or little soeuer they be) to hang and depend only of the power and vertue of God: whereby they stand, moue, and consist: and there passeth from God, to eche creature in the world, yea to euery part that hath motion or being in the same, some beame of his

his vertue: as from the ſunne, we ſee infinite beames to paſſe into the aire. Conſider (I ſay) that no one part of anie creature in the world (as the fiſhe in the ſea, the graſſe on the ground, the leaues of the trees, or the partes of man vppon the face of the earth) can grow, moue, or conſiſt, without ſome little ſtreame of vertue, and power come to it continually from God. So that thou muſt imagine God to ſtande as a moſte glorious ſun in the middeſt: and from him to paſſe foorth infinite beames or ſtreames of vertue to all creatures that are, either in heauen, earth, the aire, or the water: and to euerie part thereof: and vpon theſe beames of his vertue, all creatures to hang: and if he ſhuld ſtop but any of them, it would deſtroy and annihilate preſently ſome creature or other: This I ſay, if thou ſhalt conſider touching the maieſtie of God, and the infinite dread that all creatures haue of him, except only a ſinner (for the diuels alſo doe feare him, as Saint Iames ſaith:) thou wilt not maruel of the ſeuere iudgement of God, appointed for his office. For ſure I am, that very ſhame of the worlde maketh vs to haue more regard in offending the pooreſt friend wee haue in this life, than a wicked man hath in offending God: which is an intollerable contempt of ſo great a maieſtie.

A conſideration of the benefits of God.

7 But now if we adioyne to this contemplation of maieſtie, another conſideration of his benefites beſtowed vppon vs: our default will grow to be farre greater, for that to iniurie him who hath done vs good, is a thing moſt deteſtable euen in nature it ſelf. And there was neuer yet ſo fearce an heart,

no

no not amongest brute beastes, but that it might be woon with curtesie and benefites: but much more amongest reasonable creatures doth beneficence preuaile, especially if it come from great personages, whose loue and friendship (declared vnto vs but in small giftes) doth greatly binde the hearts of the receiuers to loue them again.

8 Consider then (deere Christian) the infinite good turnes and benefits which thou hast receiued at the handes of this great God, thereby to win thee to his loue, and that thou shouldest leaue off to offend and iniurie him, and albeit no tongue created either of man or Angell, can expresse the one halfe of these gifts which thou hast receiued from him, or the value of them, or the great loue and heartie good will wherwith he bestowed them vpon thee: yet for some memorie sake, I will repeat certaine generall and principall pointes thereof, whereunto the rest may be referred.

The benefit of creation.

9 First then hee hath bestowed vppon thee, the benefite of thy creation, whereby he made thee of nothing to the likenesse of himselfe, and appointed thee to so noble an ende, as is to serue him in this life and to reigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnesse of this benefite may partly be conceiued, if thou doe imagine thy selfe to lacke but anie one part of thy bodie, as a leg, an arme, an eie, or the like: & that one should freely giue the same vnto thee: or if thou wantest but anie one sense, as that thou were deafe or blind, and one should re-

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store sight or hearing vnto thee: howe wouldest thou esteem of this benefite? How much wouldest thou professe thy selfe beholding vnto him for the same? And if the gift of one of these parts onely would seem such a benefite vnto thee: how great oughtest thou to esteeme the free gift of so many partes togither?

10 Ad to this now (as if I said) that hee hath created thee to the likenesse of no other thing, but of himselfe to no other end, but to be his honourable seruaunt in this world, and his compartener in kingly glorie for all eternitie to come: and this hee hath done to thee, being onely a peece of dirt or clay before. Nowe imagine thou of what maner of loue proceeded this. But yet ad further, howe hee hath created all this magnificent worlde for thee, and all the creatures thereof to serue thee in this businesse: the heauen to distinguishe times and seasons, and to giue thee light: the earth, the ayre, and water, to minister most infinite varietie of creatures for thy vse and sustinance: and hath made thee Lorde of all, to vse them for thy comfort and his seruice. And what magnificent gifts are these? And what shamefull ingratitude is it, to turne the same to the dishonor and iniurie of so louing a giuer as thou doest, by vsing them to serue thee in sinne.

11 But yet consider a little further, the benefite of thy redemption, muche greater than al the former: which is, that thou hauing lost all those former benefites againe, and made thy selfe guiltie by sin of eternall punishment, whereto the Angels were now

The benefites of redemption.

delinered

1. Pet. 2. deliuered for their sinne committed before God chose to redeeme thee, and not the angels, and for satisfying of thy fault, to deliuer his own onely sonne to death for thee. O Lord, what heart can conceiue the greatnes of this benefit? Imagine thy selfe (being a poore man) haddest committed a grieuous crime against a kinges maiestie, together with som great man of his chiefest nobilitie, & that the king being offeded highly with you both, shoulde notwithstanding pardon thee, & put the noble man to death and further also (being no other way to saue thy life) should laie the paines of death due to thee vpon his onely sonne and heire, for thy sake: how much wouldest thou thinke that this king loued thee? Howe greatly wouldest thou esteeme thy selfe beholding and bounden to that young prince, which should offer himselfe to his fathers iustice to die for thee a poore worme (and not for the noble man, as he would not die for the Angels) and to put his head in the halter for thine onely offences? Couldest thou euer haue the heart to become enimie to that man after, or willingly and wittingly to offend him. And yet suche is our case, and much more bounden towardes Christ and his father, whome the most of vs notwithstanding do dailyoffend, dishonour, and iniurie by sinne.

The benefites of vocation and iustification.

12 But yet there follow on moe benefites of God vnto vs, as our vocation and iustification: vocation whereby hee hath called vs from infidelitie, to the state of Christians; and thereby made vs partakers of the our redemption, which infidels are not. For albeit

albeit he paied the ransome for all in ge- *Rom. 8.*
nerall: yet he hath not imparted the benefit *1. Cor. 1.*
thereof to all, but to such onely as best it
pleased his diuine goodnesse to bestowe it
vpon. After which followed our iustificati-
on, whereby we were not only set free from *Rom 5.*
al our sins cõmitted before, & from all pain *1. Co. 13.*
and punishment due for the same, but also *Esay. 11.*
our soules beautified and inriched with hys
holy grace, accompanied with the vertues
theologicall, as faith, hope, and charitie, &
with the giftes of the holy Ghost: and by
this grace wee are made iust & righteous in
the sight of god, & intitled to the most bles-
sed inheritance of the kingdom of heauen.

13 After these do insue a great number of *The bene-*
benefites together (as to vs being now made *fites of the*
the children and deare friendes of God) and *Sacraments*
euerie one of them of infinite price and va-
lue. As the gift of the holy sacramentes,
left for our comfort and preseruation, be-
ing nothing els but conduits to conuey
Gods grace vnto vs, especially these two
which appertaine to all, to wit, the sacra-
ment of baptisme, and of his blessed bodie
and bloud, whereof the first is to purge our
soules from sinne, the second to feede and
comfort the same after she is purged. The *The vse of*
first is a bath made of Christes own bloud, *Sacraments*
to wash and bath our woundes therein: the
second as a most comfortable and rich gar-
ment, to couer our soule withall after shee
is washed. In the first, Christ hath substitu-
ted in his place his spouse the Churche, to
pronounce in his name remission of sinne:
in the second he hath left himselfe, and hys
owne flesh and bloud Sacramentally to

be a pretious foode, to cherish her withall.

The benefites of preseruation and inspiration.

14 Besides all these, there is yet another gift named our preseruation, whereby God hath preserued vs from so many daunger into which others haue fallen, and wherein we had fallen also, if Gods holy hand had not stayed vs: as from superstition, heresie, and infidelitie, and many other grieuous sinnes: and especially fromdeath and damnation, which long agoe by our wickednes we deserued to haue bene executed vpon vs. Also there are the benefites of godly inspirations and admonitions, wherby God hath often both knocked inwardly at the doore of our conscience, and warned vs outwardly by so many waies and meanes: as by good bookes; good Sermons; good exhortations; good companie; good example of others: and an hundreth meanes els, which he at diuers times hath and doth vse, thereby to gaine vs and our soules vnto hys eternall kingdome, by stirring vs to abandon vicious life, and to betake our selues to his holy and sweete seruice.

Apoc. 3.

15 All which rare and singular benefites being measured, either according to the value of themselues: or according to the loue of that heart, from which they do proceede, ought to mooue vs most vehemently to gratitude towardes the giuer: which gratitude shoulde be to resolue our selues at length to serue him vnfainedly, and to preferre his fauour before all worldly or mortall respectes whatsoeuer. Or if wee cannot obtaine so much of our selues: yet at least wise not to offend him anie more by our sinnes and wickednesse.

The

16 There is not so fierce or cruell a nature in the worlde, (as I noted before) but is mollified, allured, and woon by benefits: and stories do make report of straunge examples in this kinde, euen among brute beasts, as of this gratitude of Lions, dogs, & the like, towardes their maisters and benefactors. Only an obstinate sinner is hee, among all the sauage cretures that are, whō either benefites can mooue, nor curtesies can mollifie: nor promises can allure: nor gifts can gaine to the faithfull seruice of God his Lord and maister. *Aelian in hist. anima.*

17 The greatest sinner that is in the worlde. If hee giue his seruant but twentie nobles a yeere, or some little farme to liue vppon, and for this they serue him not at a becke: he crieth out of their ingratitude: and if they should further maliciously seeke to offend him, and to ioyne with his professed enemie against him: how intollerable a matter would it seeme in his sight? And yet he himselfe, dealing muche more ingratefully and iniuriously with God, thinketh it a matter of no consideration, but easily pardonable. I saie, hee dealeth more ingratefully with God, for that he hath receiued a thousand for one, in respect of all the benefites that a mortall man can giue to another: for hee hath receiued all in all from God: the breade which hee eateth: the grounde which he tredeth: the light which he beholdeth: together with his eies to see the same: and finally whatsoeuer is within, or without his body: as also the minde with the spirituall giftes thereof, whereof eche one is more woorth than a thousand bodies: *The intollerable ingratitude of a sinner.*

I saie also that he dealeth more iniurious with GOD, for that notwithstanding all these benefites, he serueth Gods open enemie the Diuell, and committeth daily sinne and wickednesse, which God hateth more than anie heart created can hate a mortall enimie, being that in verie deed, which persecuted his sonne our sauior, with such hostilitie, as it tooke his most pretious life from him, and nailed him fast to the wood of the crosse.

Sin persecuted Christ vnto death.

Gods complaint against sinners.

18 Of this extreame ingratitude and iniurie, GOD himselfe is inforced to complaine in diuers places of the scripture, where he saith: *Retribuebant mihi mala pro bonis*: They returned me home euill for good. And yet much more vehemently in another place he calleth the heauēs to witnes of this iniquitie, saying: *Obstupescite cœli super hæc*: O you heauens be you astonied at this. As if hee should saie by a figurative kinde of speech, goe out of your wits you heauens with maruell, at this incredible iniquitie of man towardes me. For so he expoundeth the whol matter more at large in another place: *Audite cœli, & auribus percipe terra*: Harken ye heauens, and thou earth bend hither thine eares: *Filios enutriui & exaltaui, ipsi autem spreuerunt me*: I haue nourished vp children & haue exalted them, and now they contemne me. What pitifull complaint is this of God against most vile and base wormes of the earth? yet God amplifieth this iniquitie more by certaine examples and comparisons: *Bos* (saith he) *knoweth his owner, & the asse knoweth the manger of his Lord & master*

Fsal. 34.

Iere. 2.

Isai. 1.

but yet my people know not me: wo be to the sinful nation, to the people loden with iniquitie, to this naughtie seed, to wicked children. What complaint can be more vehement then this? What threatning can be more dreadfull than this woe, comming from the mouth of him which may punishe vs at his pleasure?

19 Wherefore (deere brother) if thou haue grace, cease to be vngratefull to God anie longer: cease to offend him which hath by so many wayes preuented thee with benefites: cease to render euill for good; hatred for loue: contempt, for his fatherly affection towards thee. He hath don for thee all that he can: he hath giuen thee all that thou art: yea and (in a certaine manner) all that he is woorth him selfe: and meaneth besides to make thee partaker of al his glorie in the world to come, and requireth no more for all this at thy handes, but loue and gratitude. O (deere brother) why wilt thou not yeeld him this? Why wilt thou not doe as much to him, as thou wouldest haue another man to do to thee, for lesse thā the tenne thousand part of these benefits: which thou hast receiued? For I dare well say, that if thou hadst giuen a man but an almes at thy dore, thou wouldest thinke him bound to loue thee for it, albeit thou hadst nothing in thee worth loue besides. But nowe thy Lord (besides these his giftes) hath infinite causes to make thee loue him, that is, all the causes which any thing in the world hath to purchase loue, and infinit more besides: for, if all the perfections of al things created in heauē & in earth (which do pro- *Isai. 4.*

Causes of loue in God beside his benefites.

cure loue) were put togither in one, as their beautie: al their vertue: al their nobilitie: all their goodnesse, and the like: yet the Lord and sauiour whome thou contemnest doth passe all this, and that by many and infinite degrees: for that hee is not onely these thinges together; but also hee is very beautie it selfe, vertue it self: wisedome it selfe: sweetnesse it selfe: nobilitie it selfe: goodnesse it selfe: & the very fountain and welspring where hence all these things are deriued by little peeces and parcels vnto his creatures.

20 Be ashamed then (good christian) of this thy ingratitude, to so great, so good & bountifull a Lorde and resolue thy selfe for the time to come, to amend thy course of life and behauior towardes him. Say with the prophet, which had lesse cause to say so than thou. *Domine propitiare peccato meo multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lorde) which doeth so much displease thee, or dry vp the fountain of thy mercy, and so bindeth thy hands from doing good, as ingratitude in the receiuer of thy benefites, wherin hitherto I haue exceeded al other; but I haue done it (O Lord) in mine ignorance, not considering thy gifts vnto me, nor what account thou wouldst demaund againe of the same. But now seeing thou hast vouchsafed to make me worthy of this grace also, wherby to see & know mine own state & default: I hope hereafter by direction of the same grace of thine, to shew my self a better child towards thee. O Lord I am ouercom at the length with cõsidera-

A praier.

Psal. 24.

of thy loue: and how can I haue the hart to offend thee hereafter, seeing thou hast preuēted me so manie waies with benefites, euē when I demanded not the same? Can I haue hands euermore to sinne against thee, which hast giuē vp thine own most tēder hands: to be nailed on the crosse for my sinnes heretofore? No, no, it is too great an iniurie against thee (O Lord) and woe worth me that haue don it so oftē heretofore. But by thy holy assistance, I trust not to return to such iniquitie for the time to come: to which (O Lord) I beseech thee for thy mercy sake, frō thy holy Throne of heauen, to say, Amen.

CAAP. VIII.

Of what opinion and feeling we shalbe, touching these matters, at the time of our death.

THE holy scriptures doe teach vs, and experience maketh it plaine, that during the time of this life, the commodities, prefermentes, and pleasures of the world, doe possesse so strongly the harts of many men, & do hold them chained with so forcible inchauntments, being forsaken also vpon their iust desertes of the grace of God: say & threaten what a man can, and bring against them all the whole scripture, euen from the beginning of Genesis to the end of the Apocalips (as indeede it is all against sin and sinners) yet will it preuaile nothing with them being in that lamentable case, as eyther

The indu ration of some harts.

they beleue not, or esteeme not whatsoeuer is saide to that purpose against their setled life and resolution to the contrary. Of this we haue infinite examples in scripture: as of Sodom and Gomorra, with the Cittyes about, which could not heare the warninges that good Lot gaue vnto them. Also of Pharao, whome, all that euer Moses could do, either by signes or sayinges, moued nothing. Also of Iudas, who by no fayre meanes or threatninges vsed to him by his maister, would change his wicked resolution. But especially the prophets, sent from God, from time to time, to dissuade the people from their naughtie life, and consequently from the plagues hanging ouer their doe giue abundant testimonie of this: complaining euery where: of the hardnes of sinners hearts, that would not be moued with all the exhortations, preachinges, promises, and thunderinges that they could vse. The Prophet Zacharie shal testifie for all in this matter, who saith of the people of Israell a litle before their destruction: *Hoc ait Dominus exercituum, &c.* This saith the Lorde of hoastes: iudge iustly. And so foorth. And presetly he addeth: *And they would not attend but turning their backs went away, and stopped their eares, to the ende they might not heare and they did put their heartes as an adamant stone, to the end they might not heare the law and the words which God did send in his spirite, by the hands of the former prophetes, whereby Gods great indignation was stirred vp.*

Gen. 19. Exod. 6. 7. 8. 9.

Mat. 26.

Zach. 7.

2 This then is, and alwaies hath bene the fashion of worldlinges, and reprobate persons,

sons, to harden their hearts as an adamãt stone, against any thing that shall be tolde them for the amendment of their liues, and for the sauing of their soules. Whiles they are in health and prosperitie they will not know God. As in another place hee complaineth yet, as the Prophet saith: *God will haue his day, with these men also when hee will be knowne.* And that is: *Cognoscetur dominus iudicia faciens.* GOD will be knowne when he beginneth to do iudgement. And this is at the day of death, which is the next dore to iudgement, as the Apostle testifieth, saying: *It is appointed for all men once to die, and after that ensueth iudgement.* Esay. 1. Psal. 9. Heb. 9.

¶ This I say is the day of God most terrible, sorrowfull, and full of tribulation to the wicked, wherein God will be knowne, to be a righteous God, and to restore to euery manne according as hee hath done while he liued: as Saint Paule saith, or as the prophet describeth it: *He will be knowne then to be a terrible God, and such a one, as taketh away the spirite of Princes, terrible God to the kinges of the earth.* Psal. 2. 13. 34. 37. 68. 2. Cor. 5. Psal. 75.

The great change of thinges at the day of death.

At this day as there will be a great chaunge in all other thinges as mirth will be turned into sorrowe: laughinges, into weepinges: pleasures, into paines: stoutnesse into feare: pride into dispaire: and the like: so especially will there be a straunge alteration in iudgement and opinion: for that the wisedome of God, whereof I haue spoken in the former Chapters, and which (as the scripture saith) *Is accounted holy of the wise of the world*: will then appeare in her like- 1. Cor. 2.

nesse, and as it is in very deed, will be confessed by her greatest enimies, to be onely true wisedome: and all carnall wisedome of worldlinges, to be meere folly, as God calleth it.

Rom. 8. 1. Cor. 1.

4 This the holy scripture setteth downe cleerely when it describeth the very speeches and lamentations of the wise men of this world at the last daie, saying: touching the vertuous whō they despised in this life: *Nos insensati &c.* We senseleslie men did esteeme their life to be madnesse, and their ende to be dishonourable: but looke howe they are nowe accounted among the children of God, and their portion is with the sainctes. We haue erred from the way of trueth: and the light of righteousnesse, hath not shined before vs: neither hath the sunne of vnderstanding: appeared vnto vs. We haue wearied our selues in the way of iniquitie and perdition, and wee haue walked craggie pathes: but the way of the Lord we haue not kowne. Hitherto are the words of scripture: whereby wee may perceiue what great chaunge of iudgement there will be at the last day, from that which men haue now of all such matters: what confessing of folly: what acknowledging of error: what heartie sorrow for labour loste: what fruitlesse repentance for hauing runne awry. Oh that menne would consider these thinges now. *We haue wearied out our selues* (say these miserable men) *in the way of iniquity and perdition, and wee haue walked craggie pathes.* What a description is this of lamentable worldlinges, who beat their braynes daily, and wearie out themselues in pur-

Sap. 5.

ſite of vanitie, and chaffe of this worlde, for which they ſuffer notwithſtanding more paines oftentimes, than the iuſt doe in purchaſing of heauen? And when they arriue to, at the laſt daie wearied and worne out with trouble and toyle, they finde that all their labour is loſt, all their vexation taken in vaine: for that the little pelfe which they haue gotten in the worlde, and for which they haue ſtrugled ſo ſore, will help them nothing, but rather greatly afflict and torment them: for better vnderſtandyng whereof, it is to be conſidered, that three thinges will principally moleſt theſe men at the day of their death, and vnto theſe may all the reſt be referred.

5 The firſt is the exceſſiue paines which commonly men ſuffer in the ſeparation of the ſoule and bodie, which haue liued ſo long togither as two deare friendes, vnited in loue and pleaſure, and therefore moſt loth to part nowe, but onely that they are inforced thereunto. This paine may partly be conceiued by that, if we would driue out life, but from the leaſt part of our bodie (as for example, out of our little finger, as ſurgeons are woont to doe, when they will mortifie any place to make it breake:) what a paine doth a man ſuffer before it be dead? What raging griefe doth hee abide? And if the mortifiyng of one little part onely, doth ſo muche afflicte vs: imagine what the violent mortifiyng of all our partes together wil doe. For wee ſee that firſt the ſoule is driuen by death to leaue the extreame parts, as the toes, feete, and fingers: then the legs

Of the ſoules parting from the bodie: the firſt matter of miſerie in death.

B.

Thoſe paines in death are eſpecially to be reſtrained to the death of the worldly: for the godly haue for the moſt part a ſingular comfort therein.

and

and armes and so consequently one part dieth after another, vntill life be restrained onely to the heart, which holdeth out longest, as the principall part, but yet must finally be constrained to render it self though with neuer so muche payne and resistance: which paine howe great and stronge it is, may appeare by the breaking in peeces of the verie stringes and holdes wherewith it was enuironed, through the excessiue vehemencie of this deadlye torment. But yet before it come to this point, to yeelde, no man can expresse the cruell conflict that is betwixt death and her, and what distresses shee abideth in time of her agonie. Imagine that a prince possessed a goodly city in all peace, wealth and pleasure, and greatly friended of all his neighbours about him, who promise to assiste hym in all hys needes and affaires: and that vppon the sudden his mortall enimie shoulde come and besiege this citie, and taking one hold after another; one wall after another: one castle after another, shuld driue this prince only to a little tower, and besiege him therin, all his other holds being beaten downe, and his men slaine in his sight: what feare, anguish, and miserie woulde this prince be in? Howe often would hee looke out at the windowes and loope-hooles of hys tower, to see whether his friendes and neighbours would come to helpe him or no? And if he saw them all to abandon him, and his cruel enimie euen readie to breake in vpō him would hee not be in a pittifull plight trowe you? And euē so fareth it with a poore soule, at the houre of death. The body wherein

A similitude expressing the panes of death.

she raigneth like a ioly princesse in al pleasure, whiles it flourished, is now battered & ouerthrowen by her enimie, which is death: the armes, legs, and other partes wherewith shee was fortified, as with wals, and wordes during time of health, are now surprised & beaten to the ground, and she is driuen only to the heart, as to the last and extremest refuge, where shee is also most fearcely assailed in such sort, as she cannot holde out long. Her deere friends which soothed her in time of prosperitie & promised assistãce, as youth, physicke, & other humane helps, doe nowe vtterly abandon her: the enimie will not be pacified or make any league, but night and daye assaulteth this turret wherein shee is, and which now beginneth to shake and shiuer in peeces, and she looketh hoorely when her enimie in moste raging and dreadfull maner, wil enter vppon her. What thinke you is nowe the state of this afflicted soule? It is no maruel if a wise man becom a foole, or a stout worling most abiect, in this instant of extremitie as wee often see they doe in such sort, as they can dispose of nothing wel, either towards God or the world at this houre: the cause is the extremitie of pains, oppressing their minds, as S. Austen also proueth (or some other vnder his name) and giueth vs therewithall a most excellent forewarning, if men were so gratious as to follow it: When you shal be in your last sickneslie, deere brother (sayeth he) O how harde and painful a thing wil it be for you to repent of your faults committed? And why is this, but onely for that, all the intentiõ of your mind will run thither, where

Ser. 48. ad frat. in eremo.

where all the force of your paine is? Many impediments shall let men at that daye: as the paine of the bodie, the feare of death, the sight of children (for the which their fathers shall oftentimes thinke themselues often damned) the weeping of the wife, the flatterie of the worlde, the temptation of the diuel, the dissimulation of physitions for lucre sake, and the like. And beleeue thou (O man) which readest this, that thou shalt quickly prooue all this true vppon thy selfe, and therefore I beseech thee that thou wilt repēt before thou com vnto this last day, dispose of thy house and make thy testament while thou art thine owne man: for if thou tarrie vntill the last day, thou shalt be led whither thou wouldest not. Hitherto are the Authors wordes.

The second matter of miserie in death.

6 The seconde thing, which shall make death terrible and grieuous to a worldlye man is the sudden parting (and that for euer and euer) from all the things, which he loued most deerely in this life: as, from his riches, possessions, honours, offices, faire buildings, with their commodities, goodly apparell with riche iewels, from wife and children, kindred and friends, and the like: wherewith he thought himselfe a blessed man in this life, and nowe to be plucked from them vpon the sudden, without euer hope to see or vse them againe, oh what a griefe, what a torment will this be? For which cause the holie scripture sayeth, *O mors, quam amara est memoria tua: homini pacem habenti in substantiis suis?* O death, how bitter is thy memory

Eccle. 41.

vnto

vnto a man that hath peace and reſt in his ſubſtance and riches? As who would ſaye: there is no more bitterneſſe or griefe in the worlde to ſuch a man, than to remember or thinke on death onely, but much more to go to it himſelfe, and that out of hande, when it ſhalbe ſaide vnto him, as Chriſt reporteth it was to the great wealthie man in the Goſpel, which had his barnes full, and was come now to the higheſt top of felicitie, *Stulte hac nocte animam tuam repetent a te, quæ autem paraſti, cuius erunt?* Thou foole euen this night they will take thy ſoule from thee, and then who ſhal haue al that thou haſt ſcraped togither? *Luc. 12.*

7 It is vnpoſſible I ſay for any tongue to expreſſe the dolefull ſtate of a worldly man in this inſtant of death, when nothing that euer he hath gathered togither, with ſo much labour and toyle, and wherein hee was wont to haue ſo much confidence, will nowe doe him good any longer, but rather afflict him with the memorie thereof, conſidering that hee muſt leaue all to others, and goe himſelfe to giue account for the gettinge and vſinge of the ſame, (perhaps to his eternall damnation) whiles in the meane time other men in the worlde doe liue merrily and pleaſantly vppon that hee hath gotten, little remembring, and leſſe caring for him, which lyeth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a wofull and lamentable point, which is to bring many a man to great ſorrowe and anguiſh of heart at the laſt day, when all earthly ioyes muſt bee left, all pleaſures and commodities for- *The ſorrow of leauing all.*

for euer abandoned. Oh what a doleful day of parting will this bee: What wilt thou say (my friend) at this daye, when all thy glorie, all thy wealth, all thy pomp is come to an end? What art thou the better now to haue liued in credit with the world? In fauour of princes? Exalted of men? Feared, reuerenced, and aduaunced: seeing now al is ended, & that thou canst vse these things no more?

The thirde matter of miserie in death.

8 But yet there is a thirde thing which more then all the rest will make this day of death to be troublesome and miserable vnto a worldly man, and that is, the consideration what shall become of him, both in bodie and soule. And for his bodie, it will be no small horrer to think that it must inherite serpents, beastes, and wormes, as the scripture sayeth, that is, it must be cast out to serue for the food of vermines: that body I meane, which was so delicately handled before, with the varietie of meates, pillowes, and beds of down, so trimly set forth in apparell, and other ornaments, whereupon the winde might not blowe, nor the Sunne shine: that bodie (I saye) of whose beautie there was so much pride taken, and whereby so great vanitie and sinne was committed: that bodie, which in this worlde was accustomed to all pampering, & could abyde no austeritie or discipline, must now come to be abandoned of all men, and left onely to be deuoured of wormes. Which thing, albeit it cannot but breed much horrot in the heart of him that lyeth a dying: yet is it nothing in respect of the dreadfull cogitations, which he shall haue touching his

Eccl. 10.

The cogitation of the bodie.

his soule: as what shal become of it? Whither it shall goe after his departure out of the bodie? And then considering that it must goe to the iudgement seat of God, & there to receiue sentence either of vnspeakable glorie, or insupportible paines: hee falleth to consider more in particular the danger thereof, by comparing Gods iustice and threates (set downe in scripture against sinners) with his owne life: he beginneth to examine the witnesse, which is his conscience, and he findeth it readie to laye infinite accusations against him; when he cōmeth to the place of iustice.

9 And nowe (deere brother) beginneth the miserie of this man. For scantly there is not a seuere saying of God in al the scripture, which commeth not now to his mind, to terrifie him withall at this instant: as, *If thou wilt enter into life, keepe the commaundements.* Mat.19. *He that sayeth he knoweth God, & keepeth not his commaundements, is a lyar.* 1.Iohn 2. *Many shal say vnto me at that day Lord, Lord, &c. Not the hearers of the lawe but the doers of the lawe shalbe iustified,* Mat.7. Rom.2. *Go from mee all workers of iniquitie into euerlasting fire.* Luc.13. *Do not you know, that wicked men shall not possesse the kingdome of God? Be not deceiued, for neither fornicators, nor idolaters, nor adulterers, nor vncleane handlers of their owne bodies, nor Sodomites, nor theeues, nor couetous men, nor drunkardes, nor backebyters, nor extortioners, shall euer possesse the kingdome of God.* 1.Cor.6. *If you liue according to the flesh, you shall die: and the works of the flesh are manifest, as fornication, vncleannesse, wantonnesse,* Rom.8. Gal.5.

tonnesse, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissentions, sectes, enuie, murder, drunkennes, glutonie, and the like. Wherefore I foretell you, as I haue tolde you before, that they which do these things shall neuer attaine to the kingdome of God. We must all be presented before the iudgement seate of Christ, and euery man receiue particularly according as he hath done in this life, good or euil, euerie man shall receiue according to his workes. God spared not the Angels when they sinned. You shall giue account of euery idle worde at the day of iudgement. If the iust shall scarce bee saued, where shall the wicked man and sinner appeare? Fewe are saued, and a rich man shal hardly enter into the kingdome of heauen.

2.Cor.5. Ierem.2. Apo.20. 2.Pet.2. 1.Pet.4. Mat.19.

10 All these things (I say) and a thousande more touching the seueritie of Gods iustice, and the account which shal bee demaunded at that day, will come into his minde that lyeth a dying, and our ghostly enimie (which in this life laboured to keep these things from our eyes, therby the easier to drawe vs to sinne) will now lay all and more to, before our face; amplyfying & vrging euery point to the vttermost; alleaging alwaies our conscience for his witnesse. Which when the poore soule in dying cannot denie, it must needes terrifie her greatly: for so wee see that it doth daylie, euen many good & vertuos men. S. Ierome reported of holy S. Hilarion, whose soule being greatly afearde, vpon these considerations, to goe out of the body: after long conflict, hee tooke courage in the ende,

and

and saide to his soule: Goe out my soule, goe out: why art thou afearde: thou hast serued Christ almost threescore & tenne yeares, and art thou nowe afearde of death? But if so good a man was so afeard at this passage, yea: such an one as had serued God with all puritie of life, and perfect zeale for threescore and tenne yeares together: what shall they bee, which scarce haue serued God truelie one day in all their liues, but rather haue spent all their yeares in sinne and vanitie of the worlde? Must not these men be needes in great extremitie at this passage. *Ierom. in vita Hillar. abba.*

11 Nowe then (deere Christian) these thinges being so, that is, this passage of death beeng so terrible, so dangerous, & yet so vnauoidable as it is: seeing so manie men perish, and are ouerwhelmed daylie in the same, as it cannot bee denyed but there doe: and both holy scriptures and ancient fathers doe testifie it by examples and recordes vnto vs: what man of discretion would not learne to be wise by other mens dangers? Or what reasonable creature wold not take heede, and looke about him, beeing warned so manifestly, and apparantlie, of his owne perill? If thou be a Christian, and doest beleeue indeede the things which Christian faith doth teach thee: then doest thou knowe and most certainely beleeue also, that of what state, age, strength, dignitie, or condition soeuer thou bee nowe, yet that thou thy selfe (I saye) which now in health and myrth readest this, and thinkest that it little pertaineth to the, must one of these daies (& it may be shortly after

the

the reading hereof) come to proue al these things vppon thy selfe, which I haue here written: that is, thou must with sorrowe & griefe be inforced to thy bed, and there after all thy strugglings, with the dartes of death, thou must yelde thy bodie which thou loueſt so much, to the bait of wormes, and thy soule to the triall of iustice, for her doings in this life.

A verie profitable consideration.

12 Imagin then (my friende) thou I saye which art so fresh and frolike at this daye, that the tenne, twentie, or two yeres, or (it may be) two monethes, which thou hast yet to liue; were nowe ended, and that thou were euen at this present, stretched out vpō a bed, wearied and worne with dolour, and paine, thy carnall friendes about thee weeping and howling, the Physitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dumbe in most pittifull agonie, expecting from moment to moment, the last stroke of death to be giuen thee. Tell mee, in this instant, what woulde all the pleasures and commodities of this worlde do thee good? What comfort would it be to thee, to haue beene of honour in this world, to haue been rich, and purchased much, to haue borne office, and beene in the princes fauour? To haue left thy children or kindred wealthie, to haue troden down thine enimies, to haue stirred much, and borne great swaye, in this life? What ease (I say) or comfort woulde it be to thee, to haue beene faire, to haue beene gallant in apparell, goodly in personage, glittering in golde? Would not all these things rather afflict than profit thee at this

this instant? For now shouldest thou see the vanitie of these trifles: now would thy hart beginne to say within thee: O follie and miserable blindnesse of mine! Lo, here is an ende now of all my delights and prosperities: all my ioyes, all my pleasures, all my mirth, all my pastimes are nowe finished: where are my friends, which were wont to laugh with mee? My seruants wont to attend mee, my children wont to disport me? Where are all my coches and horses, wherwith I waswont to make so goodly a shew, the cappes and knees of people woont to honour mee, the troupes of suters following mee? where are all my daliances and trickes of loue: all my pleasant musicke: all my gorgeous buildings: all my costly feastes and banquetings? And aboue all other, where are my deere and sweete frinds, who seemed they woulde neuer haue forsaken mee? But all are nowe gone, and haue left mee here alone to aunswere the reckoning for all, and none of them will doe so much as to goe with mee to iudgement, or to speake one worde in my behalfe. *The cogitation and speech of the soule at the day of death.*

13 Wo worth to mee, that I had not foreseene this day sooner, & so haue made better prouision for the same: it is nowe too late, and I feare mee I haue purchased eternall damnation, for a little pleasure, & lost vnspeakable glorie, for a floting vanitie. Oh how happie and twise happie are they which so liue, as they may not bee afeard of this day? I nowe see the difference betwixt the endes of good and euil, & maruel not though the scriptures say of the one: *The death of Saints is precious*. And of *Psal.116.* the

Psal.33. the other: *The death of sinners is miserable.* Oh that I had liued so vertuouslie as som other haue doone, or as I had often inspirations from God to doe: or that I had doone the good deedes I might haue done: how sweete and comfortable would they be to me nowe in this my last, and extreamest distresse?

14 To these cogitations and speeches (deere brother) shal thy heart be inforced, of what estate soeuer thou be, at the houre of death, if thou doe not preuent it now by amendment of life, which onely can yeelde thee comfort in that sorowful day. For of Luc.21. good men the iudge himselfe saith; *His autem fieri incipientibus respicite & leuate capita vestra, quoniam appropinquat redemptio vestra.* When these things begin to come vpon other men, doe ye lift vp your heads, for that your redemption cõmeth on, from the labors and toyles of this world. And the holie prophet saieth of the vertuous man which hath doone good workes in this life, that he shall be at this time, *Beatus vir:* An happie man. And he giueth the cause: Psal.4. *Quia in die mala liberabit eum dominus, & opem feret illi super lectum doloris eius:* For that God will deliuer him in this euill day, and will assist him vpon the bed of his sorrowe. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorowfull, as I haue shewed, being nothing else but an heape of all sorowes together, especially to them which are drawen vnto it before they are readie for the same, as commonly all they are, which deferre their amendement from

from day to day, and do not attende to liue in such sort nowe as they shal wish they had done when they come to that last passage.

CHAP. IX.

Of the paines appointed for sinne after this life.

AMongest all the meanes which God vseth towardes the children of men, to moue them to this resolution, whereof I intreat, the strongest and most forcible (to the cõmon sort of mẽ) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his commandements. Wherefore he vseth this consideration often, as may appeare by all the prophets, who doe almost nothing else, but threaten plagues and destruction to offenders. And this meane hath oft times preuailed more than any other that could be vsed, by reason of the naturall loue which we beare towardes our selues: & consequently the naturall feare which wee haue of our owne daunger. So we read that nothing could moue the Niniuites so much as the foretelling thẽ of their imminent destruction. And S. Iohn Baptist, although he came in a simple and contemptible maner, yet preaching vnto the people; *The terror of vengeance to come, and that the axe was now put to the trees, to cut downe for the fire all those which repented not*: Hee mooued the verie publicans and souldiers to feare (which otherwise are people of

The force of feare.

Ion. 3.

Mat. 3.
Mar. 1.
Luc. 3.

of verie hard mettall) who came vnto him vppon this terrible embaſſage, and aſked what they ſhould doe to auoyde theſe puniſhments?

2 After then that wee haue conſidered of death, & of Gods ſeuere iudgement, which inſueth after death, and wherin euery man hath to receiue according to his workes in this life, as the ſcripture ſayeth: it followeth that wee conſider alſo of the puniſhments which are appointed for them that ſhall be found faultie in that account, hereby at leaſtwiſe (if no other conſideration will ſerue) to induce Chriſtians to this reſolution of ſeruing God. For, as I haue noted before, if euery man haue naturally a loue of himſelfe, and deſire to conſerue his owne eaſe, then ſhould he alſo haue a feare of perill, whereby he is to fall into extreme calamitie. This expreſſeth S. Barnard excellently according to his wont: O man (ſaith he) if thou haue left al ſhame (which appertaineth to ſo noble a creature as thou art) if thou feele no ſorrow (as carnal men doe not) yet loſe not feare alſo, which is found in verie beaſtes. Wee vſe to load the aſſe, and to wearie him out with labour: hee careth not, becauſe hee is an aſſe: but if thou wouldeſt thruſt him into the fire, or fling him into a ditch, he woulde auoyde it as much as he could, for that hee loueth life, and feareth death. Feare thou therefore, be not more inſenſible than a beaſt: feare death: feare iudgement: feare hell. For feare is called the beginning of wiſedome, and not ſhame or ſorrowe, for that the ſpirite of feare is more mightie to reſiſt ſin

2. Cor. 5.

In ſerm. de primordiis.

Pro. 9.

than the spirit of shame or sorrowe, where-
fore it is saide: *Remember the end and thou shalt neuer sinne.* That is, remember the fi-
nall punishmentes appointed for sinne after this life. Thus far S. Barnarde. Eccl. 7.

3 First therefore to speake in generall of the punishmentes reserued for the life to come, if the scriptures did not declare in par-
ticular their greatnesse vnto vs: yet are there many reasons to perswade vs, that they are most seuere dolorous, and intollerable. For
first, as God is a God in all his workes, that is to say, great, wounderfull, and terrible: so especially hee sheweth the same in his pu-
nishmentes, beeing called for that cause in scripture: *Deus iustitiæ*: God of iustice, As also, *Deus vltionum*: GOD of reuenge. Wherefore seeing all his other workes, are full of maiestie and exceeding our capa-
cities: wee may likewise gather, that his hande in punishment must be woonderfull also. God himselfe teacheth vs to reason in this manner, when he saieth: *And will ye not then feare me? And will ye not trem-
ble before my face, which haue put the sande for the bounde of the Sea, and haue set the water a commaundement neuer to passe it, no, not when it is most troubled, and the floodes most outrageous?* As who would say: If I am woonderfull and doe exceede imagination, in these workes of nature, and others, which you see daylie: what cause to feare me, considering that my punishmentes are like to be correspon-
dent to the same. *Gods maie-
stie.* Psal. 71. Deu. 10. Psalm. 46. Psal. 93. Iere. 5. *Gods mer-
cie.*

4 Another coniecture of the great and se-
uere iustice of God, may be the consideratiō

of his infinite and vnspeakeable mercie: the which as it is the verie nature of God, and without ende or measure, as his godhead is: so is also his iustice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saieth, therefore as in a man of this worlde, if we had the measure of one arme, we might easily coniecture of the other: so seeing the woonderfull examples dayly of Gods infinite mercie towardes them that repent: we may imagine by the same, his seuere iustice towardes them, whom he reserueth to punishment in the next life, and whom for that cause, he calleth in the scriptures: *Vasa furoris*: Vessels of his furie, or vessels to shew his furie vpon.

Psal. 84.

Esay. 13. Psal. 7.

Gods patience.

5 A third reason to perswade vs of the greatnesse of these punishments, may be the marueilous patience, and long suffering of God in this life: as for example, in that he suffereth diuerse men from one sinne to another: from one day, to another: from one yeare, to another: from one age to another: to spende all (I saye) in dishonour and despite of his maiestie, adding offence to offence, and refusing all perswasions, allurementes good inspirations, or meanes of friendshippe, that his mercie can deuise to offer for their amendment. And what man in the worlde coulde suffer this? Or what mortall heart can shewe such patience? But nowe if all this shoulde not be requited with seueritie of punishment, in the world to come, vppon the obstinate: it might seeme against the law of iustice and equitie: and one arme in God might seeme long-

than the other. S. Paule toucheth this reason in his Epistle to the Romaines, Where he sayeth: *Doest thou not know that the benignitie of God is vsed to bring thee to repentance? And thou by thy hard and impenitent heart dost hoord vp vengeance vnto thy selfe, in the day of wrath, and appearance of Gods iust iudgement, which shall restore to euerie man according to his workes?* Rom 2. Hee vseth here the wordes of *Hoording vp of vengeance*, to signifie that euen as the couetous man doeth hoorde vp money to money daylie to make his heape great: so the vnrepentant sinner doeth hoorde vp sinne to sinne: and GOD on the contrarie side hoordeth vp vengeance to vengeance, vntill his measure bee full to restore in the ende: *Measure against measure*: as the Prophet sayeth, and to paye vs home: *According to the multitude of our owne abominations*, This God meant when he Isay. 27. saide to Abraham: *That the miquitie of the Amorrheans were not yet full vppe.* Ierc. 16. Gen. 15. Also in the reuelations vnto Saint Iohn the Euangelist, when hee vsed this conclusion of that booke: *He that doeth euill, let him yet doe more euill: and he that lyeth in filth, let him yet become more filthie: for behalde, I come quickly, and my reward is with me, to render to euery man according to his deeds.* Apo. 21. By which wordes God signifieth that his bearing & tolerating with sinners in this life, is an argument of his greater seuerite in the life to come, which the prophet Dauid also declareth, when talking of a careless sinner he sayth: *Dominus irridebit eum quoniam prospicit quod veniet dies eius:* Psal. 36.

The Lorde shall scoffe at him, foreseeing that his day shal come. This day (no doubt) is to bee vnderstoode the day of account and punishment after this life, for so doth God more at large declare himselfe in another place in these words: *And thou sonne of man this saith thy Lorde God: the ende is come, nowe (I say) the ende is come vpon thee. And I will shewe in thee my furie, and will iudge thee according to thy waies. I will laie against thee all thy abhominations, and my eie shal not spare thee, neither will I take any mercie vpon thee, but I will put thine owne waies vpon thee, and thou shalt knowe that I am the Lorde. Beholde affliction commeth on, the end is come, the ende (I say) is come: it hath watched against thee, and beholde it is come: crushing is nowe come vpon thee: the time is come: the day of slaughter is at hande. Shortlie will I powre out my wrath vpon thee, and I will fill my furie in thee, and I will iudge thee according to thy wayes, and I will laie all thy wickednesse vpon thee: mine eye shall not pitie thee: neither wil I take any compassion vpon thee, but I will laie thy wayes vpon thee, and thine abhominations in the midst of thee, and thou shalt knowe that I am the Lorde that striketh.* Hitherto is the speech of God himselfe.

Ezec.7.

Of paines in particular.

6 Seeing then nowe wee vnderstande in generall, that the punishmentes of God in the life to come are most certain to be great and seuere, to all such as fall into them (for which cause the apostle sayth: *Horrendum est incidere in manus Dei viuentis*: It is an horrible thing to fall into the handes of the

Hebr.10.

the liuing God) let vs consider somewhat in particular what manner of paines and punishmentes they shall be.

Of the name of hel in diuers toungs.

7 And first of all touching the place of punishment appointed for the damned, cõmonly called hell, the scripture in diuerse languages, vseth diuerse names, but al tending to expresse the greeuousnesse of punishment there suffered. As in Latine it is called *Infernus*, a place beneath or vnder the grounde (as most of the olde fathers doe interpret) But whether it bee vnder grounde or no, most certaine it is, that it is a place most opposite to heauen, which is saide to be aboue. And this name is vsed to signifie the miserable suppressing and hurling downe of the damned, to bee troden vnder the feete, not onely of God, but also of good men for euer. For * so saieth the scripture: *Behold the day of the Lorde commeth burning like a furnace, and all proud and wicked men shall be strawe to that furnace, and you that feare my name, shal tread thẽ downe, and they shalbe as burnt ashes vnder the soles of your feete in that day.* And this shalbe one of the greatest miseries that can happen to the proud & stout potentates of the world, to be throwen down with such contempt, & to be trodẽ vnder feet of al thẽ, whom they so much despised in this world.

Esa. 5. & 38.

Mal. 4.

B.

* The matter in hand is not by this place substantially proued.

8 The Hebrewe worde which the scripture vseth for hell, is *Seol*, which signifieth a great ditch or dungeõ. In which sense it is also called in the Apocalips: *Lacus iræ Dei*: The lake of the wrath of God. And againe: *Stagnum ardens igne & sulphure*: A poole burning with fire and brimstone. In Greeke

Esay. 14. *Mat.* 14. *Apo.* 14. *Apo.* 11.

Mar 11. the scripture vseth three words for the same
In com. supra verba, vide Lasen-ser. place. The first is, *Elades*, vsed in the Gospell, which (as Plutarch noteth) signifieth a place where no light is. The seconde is *Zophos*, in S. Peter, which signifieth darkenesse it selfe. In which sense it is called also of
2. Pet. 4. Iob: *Terra tenebrosa, & operta mortis caligine*: A darke lande, and ouerwhelmed with
Iob. 10. Mat. 22. & 25. deadly obscuritie. Also in the Gospell: *Tenebræ exteriores*; vtter darkenesse. The
2. Pet. 4. thirde Greeke worde is *Tartaros*: vsed also by Saint Peter: which worde being deriued of the verbe *Tarassō*, which signifieth to terrifie, trouble, and vex, importeth an horible confusion of tormentors in that place:
Iob. 10. euen as Iob saith of it: *Ibi nullus ordo, sed sempiternus horror inhabitat*: There dwelleth no order, but euerlasting horror.

Mat. 5. 10. 18. 23. Mar. 9. Luc. 12. ❧ The Chaldie word, which is also vsed in the Hebrew, and translated to the Greeke, is *Gehenna*, first of all vsed by Christ for the place of them which are damned, as S. Ierome noteth vppon the tenth chapter of S. Matthewes gospell. And this worde being compounded of *Gee* and *Hinnom* signifieth a valley nigh to Ierusalem, called the valley of Hinnom, in which the olde Idolatrous Iewes, were wont to burne aliue their owne children in the honour of the diuel, and to sound with trumpets, timbrels, and other loud instrumentes, whiles they were doing thereof, that the childrens voices and cryes might not be heard: which place was afterwarde also vsed for the receit of all filthinesse, as of doung, dead carions and the like. And it is most probable, that our Sauiour vsed this worde aboue all other

The valley Hinnom.

for

for hell, thereby to signifie, the miserable burning of soules in that place, the pitifull clamors and cryes of the tormented: the confuse and barbarous noyse of the tormentors: together with the most lothsome filthinesse of the place, which is otherwise described in the scriptures, by the name of adders, snakes cocatrices, scorpions and other venemous creatures, as shall be afterward declared.

10 Hauing declared the names of this place, and thereby also in some part, the nature: it remaineth nowe, that wee consider, what manner of paynes menne suffer there. For declaration whereof, wee must note, that as heauen and hell are contrarie, assigned to contrarie persons, for contrarie causes: so haue they in all respectes contrarie properties, conditions, and effectes, in such sort, as what soeuer is spoken of the felicitie of the one, may serue to inferre the contrarie of the other. As when Saint Paule sayth, that *Noe eye hath seene, nor eare heard, nor heart conceiued the ioies that God hath prepared for them that shalbe saued.* We may inferre, that the paines of the damned must be as great. Againe, when the scripture sayth that the felicitie of them in heauen is a perfect felicitie, containing *Omne bonum*: All goodnesse. So that no one kinde of pleasure can be imagined which they haue not: wee must thinke on the contrary part, that the misery of the dāned, must be also a perfect miserie, cōtaining all afflictions that may be, without wanting anye. So that, as the happinesse of the good is infinite, and vniuersall: so also is

The paines of hel vniuersal.

1. Cor. 2.

Exod 33.

the calamitie of the wicked infinite, and vniuersall. Nowe in this life all the miseries and paine which fall vpon man, are but particular, and not vniuersall. As for example: we see one man pained in his eies; another in his backe: which particular paines notwithstanding somtimes are so extreame, as life is not able to resist them, and a man would not suffer them long for the gayning of manie worldes together. But suppose nowe a man were tormented in all the partes of his bodie at once, and in his heade, his eies, his tongue, his teeth, his throte, his stomacke, his bellie, his backe, his heart, his sides, his thighs, and in al the iointes of the bodie besides: suppose (I say) hee were most cruelly tormented with extreame paines in all these partes togither, without ease or intermission: what thing could be more miserable than this? What sight more lamentable? If thou shouldest see a dogge lie in the streete so afflicted: I knowe thou couldest not but take compassion vpon him. Well then, consider what difference there is betweene abiding these paines for a weeke, or for all eternities, in suffering them vpon a soft bed, or vpon a burning grediron and boyling fornace; among a mans freindes comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say gentle reader) and if thou wouldest take a great deale of labor, rather than abide the one, in this life: be content to sustaine a little paine, rather than to incure the other in the life to come.

Peculiar torments for euery part.

11 But to consider these thinges yet further,

ther, not onely all these partes of the bodie which haue beene instrumentes to sin, shall be tormented together, but also euerie sense both externall and internall for the same cause shall be afflicted with his particular torment, contrarie to the obiect wherein he delighted most, and tooke pleasure in this world. As if for example, the lasciuious eies were afflicted with the vgly & feareful sight of diuels: the delicate eares, with the horrible noyse of damned spirits: the nise smel, with poysoned stench of brimstone, and other vnsupportable filth: the daintie taste, with most rauenous hunger and thirst: and all the sensible partes of the bodie with burning fire. Againe, the imagination shall be tormented, with the apprehension of paines present, and to come, the memorie with the remembraunce of pleasures past, the vnderstanding, with consideration of the felicity lost, and the miserie now come on. O poore Christian, what wilt thou doe amidest the multitude of so greeuous calamities?

12 It is a woonderfull matter, and able (as one father saieth) to make a reasonable man goe out of his wits, to consider what God hath reuealed vnto vs in the scriptures, of the dreadfull circumstances of this punishment, and yet to see how little the rechlesse men of the worlde doe feare it. For first, touching the vniuersalitie, varietie, & greatnesse of the paine, not only the reasons before alledged, but also diuerse other considerations in the scriptures do declare. As where it is saide of the damned; *Cruciatus hunorum die ac nocte*: They shalbe tormented day

The paines of hell exercised for torment, not for chastisement.

Apo. 20. & 14.

Apo.18. Luc.16. day and night. And againe: *Date illi tormentum*: Giue her torment, speaking of Babylon in hell, by which is signified, that the paines in hell are exercised, not for chastisement, but for torment of the parties. And tormentes commonly wee see in this worlde to be as great and as extreme, as the wit of a man can reach to deuise. Imagine then, when God shall laye his head to deuise torments (as he hath doone in hell) what manner of torments will they be?

The fearce nature of the fire of hell.

13 If creating an element here for our comfort (I meane the fire) he could create the same so terrible as it is, in such sort as a man would not holde his onely hande in it one day, for to gaine a kingdome: what a fire thinke you hath he prouided for hell, which is not created for comfort, but onely for torment of the parties? Our fire hath many differences from that, and therefore is truely sayde of the holy fathers, to be but a painted and fained fire in respect of that. For our fire was made to comfort (as I haue sayde) and that to torment. Our fire hath neede to be fedde continually with wood, or else it goeth out: that burneth continuallie, without feeding. Ours giueth light: that giueth none. Ours is out of his naturall place, and therefore shifteth to ascende, and to get from vs, as we see: but that is in the naturall place, where it was created, and therefore it abideth there perpetually. Ours consumeth the matter layde on it, and so quickly dispatcheth the paine: that tormenteth, but consumeth not, to the ende the paine may be euerlasting. Our fire is extinguished with water, and greatly abated

abated by the coldnesse of the aire about it: that hath no such abatement, or qualification. Finally, what a strange and incredible kinde of fire that is, appeareth by these wordes of our Sauiour so often repeated, *There shalbe weeping and gnashing of teeth.* Mat.8.13. 22.24. Luc.13. Weeping is to be referred to the effect of extreame burning in that fire, for that the torment of scalding and burning inforceth teares sooner than anie other torment, as appeareth in them, which vpon the sudden doe put an hot thing into their mouth, or scalde any other part of their bodie. And gnashing of teeth or chattering at least (as euerie man knoweth) proceedeth of great and extreeme colde. Imagine then what a fire this is, which hath such extreame effectes, both of heate and colde. O mightie Lorde what a strange God art thou? Howe woonderfull and terrible in all thy workes and inuentions? Howe bountifull art thou to those that loue and serue thee? And how seuere to them which contemne thy commaundementes? Hast thou deuised a way howe they which lie burning in a lake of fire and brimstone, shall also be tormented with extreeme colde? What vnderstanding of man can conceiue how this may be? But thy iudgementes (O Lorde) are a depth without bottome, and therefore I leaue this to thy onely prouidence, praysing thee eternally for the same.

E. Gnashing and chattering of the teeth are not alle one, and proceede of diuers causes.

Apo.21.

Psa.35.

14 Besides these generall paines common to all that be in that place, the scripture signifieth also that there shall be particular torments, peculiar both in quality and quantitie to the sinnes and offences of each offender.

Particular paines for particular offenders.

offender. For to that ende sayeth the Prophet Esaie to God, *Thou wilt iudge in measure against measure*. And God sayeth of himselfe? *I wil exercise iudgement in weight, and iustice in measure*. And that is the meaning of al those threates of God to sinners, where he sayeth that he will pay them home according to their particular works, and according to the inuentions of their owne hearts. In this sense it is said in the Apocalyps, of Babylon nowe thrown down into the lake, *Looke how much shee hath glorified her self, & hath liued in delight: so much torment and affliction giue her.* Whereof the holy fathers haue gathered the varietie of tormentes that shall bee in that place. As there be differences of sinnes: so shall there be varietie of torments (saith olde Ephraem) as if the adulterer should haue one kinde of torment; the murderer another, the theefe, another, the dronkarde, another, the liar, another. As if the proude man should be troden vnder feete, to recompence his pride: the glutton suffer inestimable hunger: the drunkard, extreme thirst: the delicious mouth filled vp with gaul: and the delicate bodie, seared with hot burning irons.

Esai.17. Esai 28. Ierem.2. Apo.20. Psa.27. 98. Eze.24. Osee.12. Zach.1. Apo.18. Li.de veri. Pen.ca.2.

15 The holy Ghost signifieth such a thing, when he saieth in the scriptures, of the wicked worldling, *His bread in his bellie shall be turned into the gall of serpents: he shall be constrained to spue out againe the riches which he hath deuoured: nay, God shall pull them out of his bellie againe: he shalbe constrained to sucke the gaules of cockatrices, and the tongue of an adder shall kill him:*

Iob.20. *A marueilous description vsed by the scripture.*

him: hee shal pay sweetly for al that euer he hath done: and yet shall he not be consumed, but shal suffer according to the multitude of all his deuises: vtter darkenes lieth in wayt for him: and fire which needeth no kindling shal eat him vp: this is the wicked mans portion from God. By which wordes and suche like, it is plainely shewed, that worldlings shall receaue as it were particular and proper tormentes for their gluttonie, for theyr delicate fare, for their extortion, and the like. Which tormentes shal be greater than anie mortall tongue can expresse: as may appeare by the vehement and horrible words, which the holy Ghost here vseth to insinuate the same.

The straitnesse of pains in hel.

16 Besides this, the scripture sheweth vnto vs, not onely the vniuersality, particularity and seuerity of these paines, but also the straitnesse thereof, with out ayde, helpe, ease or comforte, when it sayth: *Wee shall be cast in bound both hand and feet;* For it is some kinde of comfort in this worlde, to be able to resist or striue against our afflictions: but here we must lie stil and suffer all. Again, when it saith: *Clausa est ianua:* The gate is shutte. That is, the gate of all mercy, of all pardon, of all ease, of all intermission, of all comfort, is shut vp from heauen, from earth, from the Creator: and from creatures: insomuch as no consolation is euer to be hoped for more: as in all the miseries of this life there is alwayes some. This straitnesse is likewise most liuely expressed in that dreadfull parable of the rich glutton in hell: who was driuen to that necessitie: as he desired that Lazarus might dip

Mat 22.

Mat 25.

Luc. 16. The woonderful example of the rich glutton.

the

the top of his finger in water to coole his tongue, in the mids of that fire wherein he saith he was: and yet could he not obtain it. A smal refreshing (it seemeth) it wold haue ben vnto him, if he had obtained the same. But yet to shew the straitnes of the place, it was denied him. Oh you that liue in the sinfull wealth of the world, consider but this one example of Gods seueritie & be afeard. This man was in great royaltie a little before, & nothing regarded the extreme misery that Lazarus was in: but nowe would he giue a thousand worldes (if he had thē) for one drop of water to coole his tonge. What demād could be lesse than this? He durst not aske to be deliuered thence, or to haue his torments diminished, or to ask a great vessel of water to refresh his whol body therin: but only so much as would stick on the top of a mans finger, to coole his tongue. To what neede was this rich man nowe driuen? What a great imagination had hee of the force of one drop of water? To what pitifull change, was his tongue now com vnto, that was wont to be so diligently applied with al kinds of pleasant liquors? Oh that one man cannot take example by another; either this is true, or els the sonne of God is a lier. And then, what men are wee, that seeing our selues in danger of this miserie; do not seek with more diligence to auoyd the same?

17 In respecte of these extremeties and straite dealinges of God, in denying al cōfort and consolation at this day, the scripture saith, that men shall fal into rage, fury, and vtter impatience, blaspheming God, and cursing the day of their natiuitie, with

Apoc. 16. Ezec. 23. Apoc. 13.

eating

eating their owne tongues for griefe, and desiring the rockes and mountains to come and fall on them, to end their paines. *Luc. 3.*

18 Now if we adde to this, the eternitie, and euerlasting continuance of these tormentes: wee shall see that it increaseth the matter greatly. For in this world there is no torment so great: but that time either taketh away, or diminisheth the same. For eyther the tormentor, or the tormented dyeth, or some occasion or other happeneth, to alter, or to mittigate the matter. But here is no suche hope or comfort: but *Cruciabuntur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure*: They shall be tormented for euer, in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there: neither shal the tormentor nor the tormented die, but both liue eternally, for the eternall miserie of the parties to be punished. *The eternitie of the paines.* *Apoc. 21.*

19 Oh (saith one father in a godly meditation) if a sinner damned in hell dyd knowe, that he had to suffer those torments there, no more thousandes of yeeres than there be sandes in the sea, and grasse piles in the ground; or no mo thousand millions of ages, than there be creatures in heauen, and in earth: he would greatly reioyce thereof, for hee would comfort himselfe at the least with this cogitation, that once yet the matter would haue an end. But now (saith thys good man) this word *Neuer*, breaketh hys heart, when he thinketh on it, & that after a hundred thousand millions of worlds there suffered, hee hathe as farre to his end as hee had at the first day of his entraunce to *A wonderful saying.*

these

these tormentes, Consider (good Christian) what a length one houre would seeme vnto thee, if thou hadst but to hold thy hand in fire and brimstone, onely during the space therof. We see, if a man be greeuously sick, though he be laid vpon a very soft bed, yet one night seemeth a long time vnto him. He turneth and tosseth himselfe from side to side, telling the clocke, and counting euerie houre, as it passeth, which seemeth to him a whole day. And if a man shoulde say vnto him, that he were to abide that payne but 7. yeeres togither: he would goe nigh to dispaire for grief. Now if one night seem so long and tedious to him that lieth on a good soft bed, afflicted onely with a little ague: what will the lying in fire and brimstone doe, when hee shall knowe euidently that hee shall neuer haue end thereof? Oh (deere brother) the satietie of continuance is lothsome, euen in thinges that are not euill of themselues. If thou shouldest be bound alwaies to eate one onely meate: it would be displeasant to thee in the ende. If thou shouldest be bounde to sit still all thy life in one place without mooving: it would be grieuous vnto thee, albeit no man dyd torment thee in that place. What then will it be to lye eternally, that is, world without end, in most exquisite tormentes? Is it anie waie tollerable? What iudgement then, what wit, what discretion is there leste in men, which make no more account of this matter than they doe.

Darknes in hell.
Mat. 8. 22.

20 I might heere adde another circumstance which the scripture addeth; to wit, that all these torments shalbe in darkenes: a thing

thing dreadfull of it self vnto mans nature. For there is not the stoutest man in the world, if he found himselfe alone, and naked in extreame darknes, and should heare a noyse of spirites comming towardes him, but he would fear, albeit he felt neuer a lash from them on his body. I might also ad an other circumstaunce, that the prophet addeth: which is, that God and good men shall laugh at them that day, which will be no small affliction. For as to be mooued by a mans friend in time of aduersitie, is some comfort: so to be laughed at, especiallie by him who onely may helpe him, is a great and intollerable increase of his misery.

Derision.

Psal. 36.

21 And now all this that I haue spoken of hitherto, is but one parte of a damned mans punishment onely, called by Diuines; *Pœna sensus*: The paine of sense or feeling: that is, the paine or punishent sensibly inflicted vpon the soule and bodie. But yet besides this, there is another part of his punishment, called *Pœna damni*: The paine of losse or dammage: which (by all learned mens opinion) is either greater, or no lesse than the former. And this is the infinit losse which a damned man hath, in being excluded for euer and euer from the sight of hys creator, and his glorie. Which sight onely, being sufficient to make happie and blessed all them that are admitted vnto it, must needes be an infinite miserie to the damned man to lacke that eternally. And therefore this is put as one of the first and chiefest plagues to be layde vppon him: *Tollatur impius, ne videat gloriã Dei.* Let the wicked man be taken awaie to hell, to the ende hee may

Paynes of dammage which the damned suffer.

Esay. 26.

may not see the glorie of God. And this losse containeth all other losses and damages in it: as the losse of eternall blisse, and ioy (as I haue said) of eternall glory, of eternall societie with the Aungels, and the like: which losses when a damned man considereth (as he cannot but consider thē still) he taketh more griefe thereof (as Diuines doe holde) than by all other sensible tormentes that he abideth besides.

The worme of conscience Mar. 9. Esay. 66. Eccle. 7. Iudit. 6.

22 Whereunto apperteineth the worme of conscience: in scripture so called, for that, as a worme lieth eating and gnawing the woode wherein she abideth: so shal the remorse of our owne conscience lie within vs, griping and tormenting vs for euer. And this worme or remorse shall principally cōsist in bringing to our mindes, al the means and causes of our present extreame calamities: as our negligences, whereby wee lost the felicitie which other men haue gotten. And at euerie one of these considerations, this worme shall giue vs a deadly bit, euen vnto the heart. As when it shall laye before vs al the occasions that wee had suffered to auoyd this misery, wherin now we are fallē, and to haue gotten the glorie which wee haue lost: howe easie it had bene to haue done it: how nigh wee were oftentimes to resolue our selues to doe it: and yet howe vngratiously we left off that cogitation againe: howe manie tymes wee were foretolde of this daunger, and yet howe little care and feare we tooke of the same: howe vaine the worldly trifles were wherein wee spent our time, & for which we lost heauen, and fell into this intollerable miserie: how they

The cogitations of the damned.

they are exalted whome we thought fooles in the worlde and how we are now prooued fooles and laughed at, which thought our selues wise. These things (I say) and a thousand moe being laid before vs by our owne conscience, shal yeeld vs infinite griefe: for that it is now too late to amend them. And this griefe is called the worme or remorse of our owne conscience: which worme shall more inforce men to weepe and houle, than any torment els, considering how negligētly, foolishly, and vainely, they are come into those so insupportable torments, and that now there is no more time to redresse their errours.

23 Nowe onely is the time of weepyng and lamenting for these men: but al in vain. Now shal they begin to fret and fume, and maruell at themselues, saying: Where was our witte? Where was our vnderstanding? where was our iudgement, when we followed vanities, and contemned these matters? This is the talke of sinners in hell (saith the scripture) *what hath our pride, or what hath the glory of our riches profited vs? They are now vanished like a shadow: we haue wearied out our selues in the way of iniquity & perditiō, but the way of the Lord we haue not knowne* This (I say) must be the euerlasting song of the dāned worm eaten conscience in hel: eternall repentaunce, without profite. Wherby he shall be brought to such desperatiō (as the scripture noteth) as he shal turn into fury against himself, tear his own flesh, rent his own soule (if it were possible) and inuite the fiends to torment him, seeing hee hath so beastly behaued himselfe in this world, Sap. 5.

world, as not to prouide in time, for the principal matter only to haue ben thought vpon. Oh if he could haue but another life to liue in the world againe, howe would he passe it ouer? with what diligẽce? with what seueritie? But it is not lawful: we only which are yet aliue haue that singular benefite, if we know it, or would resolue our selues to make the most of it: One of these dayes, we shalbe past it also, , and shall not recouer it againe no not an houre, if we would giue a thousand worldes, for the same, as indeede the damned would doe, if they might. Let vs nowe therefore so vse the benefite of our present time, as when we are past hence, we haue not neede to wishe our selues heere agayne.

24 Nowe is the time we may auoyde all: now is the time we may put our selues out of danger of these matters: now (I say) if we resolue our selues out of hand. For we know not what shall become of vs to morrow: it may be to morrowe our heartes well be as hard and careleste of these thinges, as they haue bene heretofore, and as Pharao hys heart was, after Moses departure from hym. Oh that he had resolued himselfe thorowly while Moses was with him, how happy had he bene? If the riche glutton had taken the time while he was in prosperity, how blessed a man had he bene? He was foretold of hys miserie (as we are nowe) by Moses and the Prophets, as Christ signifieth: but he would not heare. Afterward he was in such admiration of his own folly, that he would haue had Lazarus sent from Abrahams bosome vnto his brethren to warne them of his succesle

Luc. 16.

ceſſe. But Abraham told him, it was boot-leſſe, for they would not haue beleued Lazarus, but rather haue perſecuted him as a lyer, and defamer of their honourable brother dead, if he ſhould haue come and haue told them of his tormentes. Indeed ſo would the wicked of the world doe nowe, if one ſhould come and tell them, that theyr parents & friendes are damned in hel for ſuch & ſuch things: and doe beſeech thē to look better to their liues, to the end by their cō-ming thither, thei do not increaſe the others paines, for being ſome cauſe of their damnation (for this is onely the cauſe of care which the damned haue towards the liuing and not for anie loue they now bear them) if (I ſay) ſuch a meſſage ſhoulde come from hell, to the floriſhing ſinners of this world, would they not laugh at it? Woulde they not perſecute eagerly the parties that ſhuld bring ſuch newes: what then can God deuiſe to doe for the ſauing of theſe menne? What way, what meanes may he take, whē neither warning, nor example of others, nor threates, nor exhortations will doe anie good? We know, or may know, that leading the life which we doe, wee cannot be ſaued. We know, or ought to know, that many before vs haue bene damned for leſſe matters. We know, and cannot chooſe but knowe, that wee muſt ſhortly die, and receiue our ſelues, as they haue receiued: liuing as they did, or woorſe. We ſee by thys laid downe before, that the paines are intollerable, and yet eternall, which doe expecte vs for the ſame. We confeſſe them moſt miſerable, that for anie pleaſure or commo-

ditie

ditie of this worlde, are nowe fallen into those paines. What then should let vs to resolue, to dispatch our selues quickly of all impedimentes? To breake violently from al bondes and chaynes of this wicked world, that do let vs from this true and zelous seruice of God? Why should we sleepe one night in sinne, seeing that night may chance to be our last, and so the euerlasting cutting off, of all hope for the time to come?

25 Resolue thy selfe therefore (my deere brother) if thou be wise, and cleere thy selfe from this daunger, while God is willing to receiue thee, and mooueth thee thereunto by these meanes, as hee did the rich man by Moses and the Prophetes while hee was yet in his prosperitie. Let this example be often before thine eies, and consider it throughly, and it shall do thee good, God is a wonderfull God, and to shew his patience and infinite goodnesse, he woeth vs in this life, seeketh vnto vs; and layeth himselfe (as it were) at our feete, to moue vs to our own good, to winne vs, to drawe vs, and to saue vs from perdition. But after this life he altereth his course of dealing: hee turneth ouer the leafe, and chaungeth his stile. Of a Lamb he becommeth a Lion to the wicked: and of a Sauiour, a iust and seuere punisher. What can be said, or done more to moue vs? Hee that is forewarned, and seeth his owne danger, before his face, and yet is not stirred, nor made the more warie or fearfull thereby, but notwithstanding will come or slide into the same: may well be pitied, but surely, by no meanes can he be helped,

making

making himselfe incapable of all the remedies, that may be vsed.

CAAP. X.

Of the most honourable and munificent rewardes proposed to all them that truely serue God.

THE reasons and considerations laide down before, in the former Chapters might well suffice, to stir vp the heart of any reasonable Christian, to take in hand this resolution, whereof we talke, and whereunto I so much couet to perswade thee (for thy onely good and gaine) gentle Reader. But for that al heartes are not of one constitution in this respect, nor all drawne and stirred with the same meanes: I purpose to adioyne here a consideration of commoditie, whereunto commonly eche man is prone by nature. And therefore I am in hope it shall be more forcible to that we goe about, than any thing els that hitherto hath bene spoken. I meane then to treat of the benefites which are reaped by seruice of God, of the gaine drawn thence, and of the good pay and most liberal reward which God performeth to his seruants, aboue all the maisters created, that may be serued. And though the iust feare of punishment (if we serue him not) might be sufficient to driue vs to this resolution: and the infinite benefites alreadie receiued, induce vs to the same, in respect of gratitude (of both which somewhat hath bene said before:)

God the best pay maister.

before:) yet am I content so far to inlarge this libertie to thee (good Reader) that except I shewe this resolution, which I trust to be more gainefull and profitable than anie thing els in the worlde that can be thought of: thou shalt not be bound vnto for any thing that hitherto hath bene saide in that behalfe. For as GOD in all other thinges is a God of great maiestie, full of bountie, liberalitie, and princely magnificence: so is hee in this point aboue all other: in such sorte, as albeit whatsoeuer we doe, or can doe, is but due debt vnto him, and of it selfe deserueth nothing: yet of his munificent maiestie, he letteth passe no iot of our seruice vnrewarded, no not so much as a cup of cold water.

Mat. 10. Marke. 9.

2 God commaunded Abraham to sacrifice vnto him his onely sonne Isaac, which he loued so much: but when he was ready to doe the same, God said, doe it not: it is enough for me that I see thine obedience. And because thou hast not refused to doe it, I sweare to thee (saith he) by my selfe, that I will multiply thy seede as the starres of heauen, and the sandes of the sea: & among them also one shalbe Christ, the sauiour of the world. Was not this a good pay for so little paines? King Dauid one night began to thinke with himself, that he had now a house of Cedar, and the Arke of God lay but vnder a tente, and therefore resolued to build an house for the said Arke. Which onely cogitation God took in so good part, as he sent Natha the prophet vnto him presently, to refuse the thing, but yet to tell him, that for so much as he had determined

Gen. 22.

2. Reg. 7.

such a matter: God would build a house or rather a kingdome, to him, and his posterie; which should last for euer, and from which he would neuer take away his mercie; what sinnes or offences soeuer they cō-mitted. Which promise wee see now fulfilled, in Christ his Church, raised out of that family. What should I recite many like exā-ples? Christ giueth a generall note hereof, when hee calleth the workmen and payeth to ech man his wages, so duly: as also when he saith of himselfe: *Behold, I come quickly, and my reward is with me.* By which places is euident, that God suffereth no labour in his seruice to be lost or vnpayd. And albeit (as after in place conuenient shall be shewed) hee paieth also, and (that aboundantly) in this life: yet (as by those two examples appeareth) he deferreth his chiefe pay, vnto his comming in the ende of the day, that is, after this life, in *The resurrectiō of the iust*: as himselfe saith in another place.

Psal. 83.

Mat. 20.

Apoc. 22.

Luc. 14.

2 Of this payment then reserued for Gods seruaunts in the life to come, we are now to consider, what, and what manner a thing it is, and whether it be woorth so much labour and trauell, as the seruice of God requireth or no. And first of all, if wee will beleeue the holy scripture, calling it a kingdome, an heauenly kingdome, an eternall kingdome, a moste blessed kingdome: we must needs confesse it to be a marueilous great reward. For that worldly princes doe not vse to giue kingdomes to theyr seruants for recompence of their labours, and if they did, or were able to doe it: yet would it be neither heauenly nor eternal nor

Mat. 25.

2. Tim. 4.

2. Pet. 1.

Luc. 14.

a blessed kingdome. Secondly, if wee credite that which S. Paule saith of it; *That neither eye hath seene, nor eare heard, nor heart of man conceiued*, how great a matter it is: then must we yet admit a greater opinion thereof, for that wee haue seene manie woonderfull thinges in our dayes, wee haue heard more wonderfull, wee may conceaue most wonderfull, and almost infinite. Howe then shal we come to vnderstand the greatnesse and value of this rewarde? Surely no tongue created, either of man or Aungell, can expresse the same: no imagination conceiue: no vnderstanding comprehend it. Christ himselfe hath said, *Nemo scit, nisi qui accipit*: No man knoweth it, but he that enioyeth it. And therefore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote, vpon the hill Olympus, drewe out his whole bodie, by the proportion of that one part: so we by some thing set down in scripture: and by some other circumstances agreeing thereunto, may frame a coniecture of the matter, though it come farre behinde the thing it selfe.

1. Cor. 2. Esay. 64.

Apo. 2. 20.

4 I haue shewed before howe the scripture calleth it an heauenly, an euerlasting, and a most blessed kingdom, whereby is signified, that all must be kinges that are admitted thither. To like effect it is called in other places, *A crowne of glory, a throne of maiestie, a paradise, or place of pleasure, a life euerlasting*. Sainct Iohn the Euangelist beeing in his banishment, by speciall priuiledge, made priuy to some knowledge

Ap. 2 & 3. Mat. 16. Luc. 10.

and feeling thereof, as wel for his owne comfort, as for oures taketh in hand to describe it, by comparison of a citie: affirming, that the whole citie was of pure gold with a great and high wall of the pretious stone, called Iaspis. The wall hadde also twelue foudations, made of twelue distinct pretious stones which he there nameth: also twelue gates, made of twelue rich stone, called Margarits; & euerie gate was an entire Margarit. The streetes of the citie were paued with golde, interlaid also with pearles and pretious stones. The light of the citie was the cleereneſie and shining of Christ himselfe, sitting in middest thereof; from whose seat proceeded a riuer of water, as cleere as cristall to refresh the citie: and on both sides of the bankes, there grew the tree of life, giuing out continual and perpetual fruit: there was no night in that Citie, nor any defiled thing entered there: but they which are within shall raigne (saith he) for euer and euer.

Apoc. 21. & 22.

The description of paradise.

5 By this description of the most riche and pretious thinges that this world hath, S. Iohn would giue vs to vnderstand the infinit value, glorie, and maiestie of this felicitie, prepared for vs in heauen: though (as I haue noted before) it beeing the princely inheritance of our sauiour Christ, the kingdom of his father, the eternal habitation of the holy Trinitie prepared before al worlds to set out the glorie, and expres the power of him that hath no end or measure, either in power or glorie: wee may verie well thinke with S. Paule, that neither tongue can declare it, nor heart imagine it.

Heb. 1. Mat. 13.

6 When God shall take vppon him to doe a thing for the vttermost declaration (in a certaine sort) of his power, wisedome, and maiestie: imagine you, what a thing it will bee. It pleased him at a certaine time, to make certaine creatures to serue him in his presence, and to be witnesses of his glorie: end thereupon with a word created the Angels, both for number, and * perfection, so straunge and woonderfull, as maketh mans vnderstanding astonished to think of it. For as for their number they were almost infinite, passing the number of al the creatures of this inferior worlde, as diuers learned men, and some auncient fathers doe thinke: though Daniell (according to the fashion of the scripture) doe put a certayne number for an vncertaine, when he sayth of Angels, *A thousand thousandes did minister vnto hym* (that is, vnto God) *and ten thousand times an hundred thousand, did stand about him to assist.* And for their perfection of nature, it is such (being, as the scripture sayth, spirites, and like burning fire) as they farre surpasse all inferior creatures, in naturall knowledge, power, and the like. What an infinite maiestie doth this argue in the creator?

The creation of Angels.

B. * *Great excellency of giftes may be ascribed vnto them but not perfection.*

Dan. 7.

Psal. 113.

7 After this, when many of these Aungels were fallen: it pleased God to create another creature, farre inferiour to this, for to * fill vp the places of such as had fallen: and thereupon created man of a peece of clay, as you know, appointing him to liue a certaine time in a place distaunt from

The creation of the world, to expresse the power of God.

B. * *We may not well restrein the purpose of God only to this: besides that, it may be doubted likwise, by what warrant that opiniõ doth stad,*

heauen

heauen created for this purpose which is this worlde: a place of intertainment and triall for a time which afterwarde is to be destroyed againe. But yet in creating of this transitorie worlde (which is but a cottage of hys owne eternall habitation) what power, what magnificence, what maiestie hath he shewed? What heauens, and howe woonderfull hath hee created? What infinite starres and other lightes hath hee deuised? What elementes hath he framed? And howe maruailously hath hee compact them togither? The seas tossing and tumbling without rest, and repleniſhed with infinite sortes of fishe: the riuers running incessantly thorough the earth like veines in the bodie, and yet neuer to be emptie nor ouerflow the same: the earth it selfe so furnished with all varietie of creatures, as the hundred part thereof, is not imployed by man, but onely remayneth to shewe the full hand, and strong arme of the creator. And all this (as I sayd) was done in an instaunt, with one worde onely: and that for the vse of a small time, in respect of the eternitie to come. What then shall wee imagine that the habitation prepared for that eternitie shall bee? If the Cottage of the meanest seruant (and that made onely for a time, to beare off as it were a shower of rayne) be so princely, so gorgeous, so magnificent, so full of maiestie, as wee see this world is: what must wee thinke that the kinges pallace it selfe is, appointed for all eternitie; for hym and his friendes, to raigne togither? Wee must needes thinke it to be as great,

as the power and wisedome of the maker could reach vnto, to performe; and that is, incomparable, and aboue all measure infinite. The great king Assuerus, which reigned in Asia ouer an hundred twentie and seuen prouinces, to discouer his power and riches to his subiectes, made a feast (as the scripture saith) in his citie of Susa, to all princes, states, and potentates, of his dominions, for an hundred and fourescore dayes togither. Esaie the prophet saith, that our God and Lord of hostes, wil make a solemne, banket to all his people vpon the hill and mounte of heauen, and that an harueſt banket of fatte meates, and pure wines. And thys banket shall be so solemne, as the verie Son of God himselfe cheefe Lorde of the feast shalbe content to gird himselfe, and to serue in the same, as by his owne woordes hee promiseth. What manner of banket then shal this bee? How magnificent? How full of maiestie? Especially seeing it hath not onely to endure an hundred and foureſcore dayes (as that of Assuerus did) but more than a hundred and foure-score millions of ages: not serued by menne (as Assuerus feast was) but by Aungels and the verie sonne of God himselfe: not to open the power and riches of a hundred and twentie and seuen prouinces, but of God himselfe, King of kinges, and Lorde of Lordes, whose power and riches are without ende, and greater than all his creatures togither can conceaue? Howe glorious a banket shall thys bee then? Howe triumphant a ioy of thys festiuall day? O miserable and foolishe

Esther. 1.

Esay. 25.
Luke 14. 12.

children

children of men, that are borne to so rare & singular a dignity, & yet cannot be brought to consider, loue, or esteeme of the same.

8 Other suche considerations there be to shewe the greatnesse of this felicitie: as that, if God hath giuen so many pleasures and comfortable giftes in this life (as we see are in the world) being a place notwithstãding of banishment, a place of sinners, a vale of miserie, and the time of repenting, weeping, and wailing: what will he doe in the life to come, to the iust, to his friends, in the time of ioy, and marriage of hys sonne? This was a most forcible consideration with good S. Augustine, who in the secret speeche of his soule with God, sayde thus: O Lorde if thou for this vile body of ours, giue vs so great and innumerable benefites, from the firmament, from the aire, from the earth, from the sea: by light, by darckenesse, by heate, by shadow, by dewes, by showers, by windes, by raines, by birdes, by fishes, by beasts, by trees: by multitude of herbes, and varietie of plantes, and by the ministerie of all thy creatures: O sweet Lord what manner of thinges, how great, howe good, and howe innumerable are those which thou hast prepared in our heauenly countrey, where wee shall see thee face to face? If thou doe so great thinges for vs in our prison: what wilt thou giue vs in our pallace? If thou geuest so many thinges in the world, to good and euill men togither: what hast thou laide vp for onely good menne in the worlde to come? If thine ennemies and friendes togither are so well prouided for in thys lyfe: what

The pleasures and commodities of this life

Apoc. 19.
Insoliloquis is anima ad Deum.

shall thy onely friendes receiue in the life to come? If there be so great solace in these daies of teares: what ioy shall there be in that day of mariage? If our iayle contayne so
Apoc. 19. great matters: what shall our countrey and
Psal. 30. kingdome do? O my Lord and God, thou art a great God: *And great is the multitude of thy magnificence & sweetnes.* And as there is no end of thy greatnesse, nor number of thy wisedome, nor measure of thy benignitie: so is there neither end, number, nor measure of thy rewardes, towardes them that loue and fight for thee. Hitherto S. Austen.

How much God honoreth man.

9 Another way to coniecture of this felicitie is to consider the great promises which God maketh in the scriptures, to honour and glorifie man in the life to come;
1. Reg. 2. Psal. 138. *Whosoeuer shal honor me* (saith God) *I will glorifie him.* And the prophet Dauid as it were complaineth ioyfully, that Gods frends were so much honoured by him. Which he might with much more cause haue saide, if he had liued in the new testament, and had heard that promise of Christ wherof I spake
Luc. 12. before: that his seruaunt should sit down & banquet, and that himselfe would serue and minister vnto them in the kingdome of his father. What vnderstanding can conceiue,
Mat. 19. howe great this honour shalbe? But yet in
Luc. 22. some part it may be gessed, by that he sayth that they shall sit in iudgement with hym;
1. Cor. 6. and (as Saint Paule addeth) shall be iudges not onely of men, but also of Aungels. It
Mat. 10. may also bee coniectured by the exceedyng great honour, which God at certaine times hath done to his seruantes, euen in this life. Wherein notwithstanding they are placed

to

to be despised, & not to be honoured. What great honour was it that he did to Abraham in the sight of so many kinges of the earth, as Pharao, Abimilech, Melchisedech, and the like? What honour was that hee did to Moses and Aaron in the face of Pharao and all his court, by the woonderful signes that they wrought? what excessiue honour was that he did to holy Iosue, when in the sight of all his armie, he staied the sun and moon in the middest of the firmament, at Iosue his appointment, obeying therein (as the scripture saith) to the voyce of a man? what honour was that hee did to Esaie in the sight of king Ezechias, when he made the sunne to goe backe tenne degrees in the heauens? What honour was that he dyd to Helias in the sight of wicked Achab, when he yeelded the heauens into his hands, and permitted him to say, that neither rayn, nor deawe, should fal vpon the ground (for certaine yeeres) but by the words of his mouth onely? what honour was that he did to Elizeus in the sight of Naaman the noble Syrian, whome hee cured onely by his worde from the leprosie: and his bones after hys death, raysed (by onely touching) the dead to life? Finally (not to alledge mo examples heerein) what singular honour was that, he gaue to all the Apostles of his sonne, that as many as euer they layd hands on, were healed from all infirmities, as S. Luke sayth? Nay (which is yet more) the verie girdles & napkins of S. Paule did the same effect: and yet more than that also, as many as came within the onely shadowe of Sainct Peter were healed from their diseases. Is not this

Gen 12. 14. 20. Exod. 5. 6. 7. 8. Iosua 10. Esay. 38. 3. Reg. 17. 4. Reg. 5. 4. Reg. 13. Actes. 5. Acts. 19. Actes. 5.

maruailous honour, euen in this life? Was there euer monarch, prince, or potentate of the worlde, which coulde vaunt of suche pointes of honour? And if Christ did this, euen in this worlde to hys seruauntes, wherof notwithstanding he saith his kingdome was not: what honour shall wee thinke hee hath reserued for the world to come, where his kingdome shall be, and where all his seruauntes shall be crowned as kinges with him?

Iohn. 18.

2. Tim. 4. Apo. 4.

The three places wher to a man is appointed.

10 Another declaration yet of this matter is laid down by Diuines for opening of the greatnesse of this beatitude in heauen: and that is, the consideration of three places, whereto man by his creation is appoynted. The first is his mothers wombe, the second this present worlde, the third is *Cœlum Empireum*, which is, the place of blisse in the life to come. Now in these three places, we * must hold the proportion (by all reason) which we see sensibly to be obserued betweene the first two. So that looke in what proportion the second doth differ frō the first: in like measure must the third differ from the secōd, or rather much more: seeing that the whole earth put togither, is by all philosophy, but as a pricke or small point in respect of the marueilous greatnes of the heauens. By this proportion then wee must say, that as farre as the whole worlde doth passe the womb of one priuate womā: so much in al beautie, delights, and maiesty, doth the place of blisse passe all the whole world. And as much as a man liuing in the world doth passe a child in his mothers bellie, in strength of body, beauty, wit, vnder-

* It is rather a coniecture than grounded vppon any sufficient warrant to set downe so iust a portion herein.

standing

ſtãding, learning, and knowledge: ſo much and far more, doth a Sainct in heauen paſſe men of this world, in al theſe thinges and manie moe beſides. And as much horror as a man would haue, to turn into his mothers wombe again: ſo muche woulde a glorified ſoule haue to returne into this worlde again. The nine moneths alſo of life in the mothers wombe, are not ſo little in reſpect of mans life in the worlde, as is the longeſt life vppon earth, in reſpect of the eternall in heauen. Nor the blindnes, ignorance, and other miſeries of the childe in his mothers wombe, are any way comparable to the blindneſſe, ignorance, and other miſeries of this life, in reſpect of the light, cleer knowlege, & other felicities of the world to com. So that by this alſo ſome coniecture may be made of the matter which we haue in hand.

11 But yet to conſider the thing more in particular, it is to be noted, that this glory of heauen ſhal haue 2. partes: the one belonging to the ſoule: the other belonging to the body. That which belõgeth to the ſoul, conſiſteth in the viſion of God, as ſhall be ſhewed after: that which belongeth to the body, conſiſteth in the change and glorification of our, fleſh, after the generall reſurrection, that is, wherby this corruptible body of ours, ſhal put on incorruption (as S. Paule ſaith) and of mortal, become immortall. All this fleſh (I ſay) of ours, that nowe is ſo comberſome, and grieueth the minde; that now is ſo infeſted with ſo many incõueniences: ſubiect to ſo many mutations; vexed with ſo many diſeaſes: defiled with ſo manie corruptions: repleniſhed wyth ſo infinite

Two partes of felicitie in heauen.

The which concerning the body.

1. Cor. 15. Sap. 9. Ephe. 4.

infinite miseries and calamities, shall then be made glorious, and most perfect to endure for euer, without mutation, and to raigne with the soule, world without end. For it shall be deliuered from this lumpish heauinesse, wherewith it is pestered in thys life: from all diseases likewise and pains of this life, and from all troubles and incombrances belonging to the same, as sinne, eating, drinking, sleeping, and such like. And it shall be set in a most flouri shing estate of health, neuer deceiuable again. So flourishing, that our Sauiour Christ sath: that *At that day shal the iust shine as the sunne in the kingdome of their father.* A marueilous saying of Christ, and in humaine sense almoste incredible, that oure putrified bodies shuld shine and become as cleer as the sun. Whereas in the contrary part, the bodies of the damned shal be as black & vgly as filth it self. So likewise al the senses together, finding then their proper obiectes, in much more excellency than euer thei could in this worlde (as shalbe shewed after) euen euerie part, sense, member and iovnt, shalbe repleni shed with singular comfort, as the same shall be tormented in the damned. I will here alledge Anselmus his wordes: for that they expresse liuely this matter. All the glorified bodie (saith hee) shall bee filled with aboundance of all kinde of pleasures, the eyes, the eares, the nose, the mouth, the hāds, the throte, the lungs, the hart, the stomack, the back, the bones, the marrow, the entrals thēselues, and euery part therof shal be repleni shed with such vnspeakable sweetnes, & pleasure, that truely it may be said:

Mat. 13.

Cap. 57.

that

that *the whole man is made to drinke of the riuer of Gods diuine pleasures, and made drunken with the aboundance of Gods house.* Psal. 35.
Besides all which, it hath perpetuitie, wherby it is made sure nowe, neuer to die, or alter from his felicitie, according to the saying of scripture: that *The iust shall liue for euer.* Sap. 5.
Which is one of the chiefest prerogatiues of a glorified body: for that by this, all care and feare is taken away, all daunger of hurt and noyance remooued from vs.

12 But now to come to that point of this felicitie, which pertaineth to the soule, as the principall part, it is to be vnderstoode, that albeit there be many thinges that doe concurre in this felicitie, for the accomplishment and perfection of happinesse: yet the fountaine of all is but one onely thing, called by Diuines: *Visio Dei beatifica*: The sight of God that maketh vs happie? *Hæc sola est summum bonum nostrum*, saith Saint Augustine: this onely sight of God, is our happinesse. Which Christ also affirmeth, when he sayth to his father; *This is life euerlasting, that men knowe the true God, and Iesus Christ whom thou hast sent.* S. Paule also putteth our felicitie: *In seeing God face to face.* And S. Iohn, *In seeing God as he is.* And the reason of this is for that all the pleasures and contentations in the worlde, being onely sparkles and parcelles sent out from GOD: they are all contained much more perfectly and excellently in God himselfe, than they are in their owne natures created: as also all the perfections of his creatures are more fully in him than in themselues. Whereof it followeth, that whosoeuer

That which concerneth the soule.
Aug. 1. de Tre. ca. 13.
Ioh. 17.
1. Cor. 13.

euer is admitted to the vision and presence of God, he hath all the goodnesse and perfection of creatures in the worlde vnited togeather, and presented vnto him at once. So that whatsoeuer delighteth either bodie or soule, there he inioyeth it wholy knit vppe togeather as it were in one bundle, and with the presence thereof is rauished in all partes both of minde and bodie: as he can not imagine, thinke, or wish for any ioye whatsoeuer but there hee findeth it in his perfection: there he findeth all knowledge, all wisedome, all beautie, all riches, all nobilitie, all goodnesse, al delight, and what soeuer beside either deserued loue and admiration, or worketh pleasure or contentation. All the powers of the minde shall bee filled with this sight, presence, and fruition of God: all the senses of our bodie shall be satisfied: God shall be the vniuersall felicity of all his Saints, contayning in himselfe all particular felicities, without end, number, or measure. He shalbe a glasse to our eyes: musicke, to our eares: honie, to our mouthes: most sweete and pleasant balme, to our smell: he shalbe light, to our vnderstanding: contentation, to our will: continuation of eternitie, to our memorie. In him shall we enioye all the varietie of times, that delight vs heere: all the beautie of creatures that allure vs heere: all the pleasures and ioyes that content vs heere. In this vision of GOD (sayeth one Doctor) wee shall knowe: we shall loue: we shall reioyce: we shall prayse. We shall knowe the verie secrets and iudgementes of God: which are a depth without bottome. Also the causes, natures,

Hug. lib. 4. de anima, cap. 15.

Knowledge.

tures, beginnings, ofspringes, and endes of all creatures. We ſhall loue incomparably, both God (for the infinite cauſes of loue that we ſee in him) and our companions as much as our ſelues, for that we ſee them as much loued of God as our ſelues: and that alſo for the ſame, for which we are loued. Whereof enſueth, that our ioye ſhall be without meaſure: both for that wee ſhall haue a particular ioy for euerie thing wee loue in God (which are infinite) and alſo for that, we ſhall reioyce at the felicitie of enerie one of our companions, as much as at our owne, and by that meanes we ſhall haue ſo many diſtinct felicities, as wee ſhall haue diſtinct companions in our felicitie: which being without number, it is no marualle thogh Chriſt ſayde, *Go into the ioy of the Lorde*. And not, let the Lordes ioy enter into thee: for that no one heart created can receiue the fulneſſe and greatnes of this ioy. Hereof it foloweth laſtly, that we ſhal praiſe God without end or wearineſſe, with al our heart, with all our ſtrength, with all our powers: with all our partes, according as the ſcripture ſaith: *Happie are they that liue in thy houſe (O Lorde) for they ſhall prayſe thee eternally without end.*

Pſal. 35. *Loue.* *The greatnes of ioy in heauen.* Mat. 25. Pſal. 83.

13 Of this moſt bleſſed viſion of God, the holy father S. Auguſtine writeth thus: *Happie are the cleane of heart: for they ſhall ſee God* (ſaith our Sauiour) thē is there a viſion of god (deere brethrē) which maketh vs happy: a viſiō (I ſay) which neither eye hath ſeene in this world, nor eare hath heard, nor heart cōceiued. A viſion, that paſſeth al the beautie of earthly things, of gold, of ſiluer,

Tra. 4. in ep. Ioh. Mat. 5.

of

of woods, of fieldes, of Sea, of aire, of Sunne, of Moone, of Starres, of Angelles: For that all theſe thinges haue their beautie from thence: *We ſhall ſee him face to face* (ſaith the Apoſtle) *And we ſhal knowe him as we are knowen.* We ſhal know the power of the father; we ſhall knowe the wiſedome of the ſonne, we ſhall knowe the goodneſſe of the holy ghoſt: we ſhall knowe the indiuiſible nature of the moſt bleſſed Trinitie. And this ſeeing of the face of God, is the ioy of Angels, and all ſaintes in heauen. This is the rewarde of life euerlaſting: this is the glorie of bleſſed ſpirites, their euerlaſting pleaſure: their crowne of honour: their game of felicitie: their riche reſt: their beautifull place: their inward and outward ioy: their diuine paradiſe, their heauenly Ieruſalem: their felicitie of life: their fulneſſe of bliſſe: their eternall ioy: their peace of God that paſſeth al vnderſtanding. This ſight of God is the full beatitude, the totall glorification of man, to ſee him (I ſay) that made both heauen and earth, to ſee him that made thee, that redeemed thee, that glorified thee. For in ſeeing him, thou ſhalt poſſeſſe him: in poſſeſſing him, thou ſhalt loue him: in louing him, thou ſhalt praiſe him. For he is the inheritance of his people: he is the poſſeſſion of their felicitie: he is the rewarde of their expectation. *I will be thy great reward* (ſayth he) to Abraham. O Lorde, thou are great, and therefore no marueile if thou be a great rewarde. The ſight and fruition of thee therefore is all our hyre, al our reward, all our ioy and felicitie, that we expect: ſeeing thou haſt ſayde: *that this is life euerla-*

1.Cor. 3. Aug. c. 36. ſoliloq. 1.Cor. 13. Pſalm. 4. Gen. 15. Iohn. 17.

ſting,

sting, to see and know thee our true God, and Iesus Christ whom thou hast sent.

14. Hauing nowe declared the two generall partes of heauenly felicitie, the one appertaining to our soule, the other to our bodie: it is not hard to esteeme, what excesse of ioy, both of them ioyned togeather shall worke, at that happie day of our glorification. O ioy aboue all ioyes, passing all ioy, and without which there is no ioye, when shall I enter inter thee (sayth S. Augustine) when shall I inioye thee to see my God that dwelleh in thee? O euerlasting kingdome: O kingdome of all eternities: O light without ende: O peace of God that passeth all vnderstanding, in which the soules of saintes do rest with thee: *And euerlasting ioy is vpon their heads, they possesse ioy and exultation: and all paine and sorrowe is fledde from them.* O howe glorious a kingdome is thine (O Lord) wherein all saintes doe raigne with thee: *Adorned with light, as with apparell: and hauing crownes of precious stones, on their heades?* O kingdome of euerlasting blisse, where thou, O Lorde, the hope of all saintes art, and the diadem of their perpetuall glorie, reioycing them on euerie side, with thy blessed sight. In this kingdome of thine, there is infinite ioy & mirth without sadnes: health, without sorrowe: life, without labour: light, without darknesse: felicitie, without abatement: all goodnesse without any euill. Where youth flourisheth that neuer waxeth olde: life, that knoweth no end: beautie, that neuer fadeth: loue, that neuer cooleth: health that neuer diminisheth: ioy, that

Ca. 35. Soliloquiorum.

Phil. 4.

Esai. 51.

Esai. 35.

Psal. 103.

Psal. 20.

that neuer ceaseth. Where sorrowe is neuer felt: complaint, is neuer hard: matter of sadnes, is neuer seene: nor euill successe is euer feared. For that they possesse thee (O Lord) which art the perfection of their felicitie.

15 If we would enter into these considerations, as this holy man, and other his like did: no doubt but wee should more be inflamed with the loue of this felicitie, prepared for vs, than we are: and consequently should striue more to gaine it than we doe. And to the ende thou mayest conceiue some more feeling in the matter (gentle Reader) consider a little with mee, what a ioyfull day shall that be at thy house when hauing liued in the feare of God and atchiued in his seruice the ende of thy peregrination, thou shalt come (by the meanes of death) to passe from miserie and labour to immortalitie: and in that passage (when other men begin to feare) thou shalt lift vp thy heade in hope, according as Christ promiseth, for that the time of thy saluation commeth on. Tell me, what a day shall that be, when thy soule stepping foorth of prison, and conducted to the tabernacle of heauen, shall be receiued there, with the honorable companies and troupes of that place? With all those blessed spirites mentioned in scripture, as principalities, powers, vertues, dominations, thrones, Angels, Archangels, Cherubins, and Seraphins: also with the holie Apostles and Disciples of Christ, Patriarches, Prophetes, Martyrs, Innocentes, Confessors, and Saintes of God? All which shall triumph nowe at thy coronation and glorificatiõ. What ioy wil thy soule receiue in

A comfortable consideration.

Luc. 21.

Ephe. 1.
Colloss. 1.
1. Thes. 1.
Isay. 6.

in that day, when she shall be presented, in the presence of all those states, before the seate and maiestie of the blessed Trinitie, with * recitall and declaration of all thy good workes, and trauailes suffered for the loue and seruice of God? When there shall bee laide downe in that honourable consistorie, all thy vertuous deedes, all the labors that thou hast taken in thy calling: all thy almes: all thy prayers: al thy fasting: all thy innocencie of life: all thy patience in iniuries: all thy constancie in aduersities: all thy temperance in meates: all the vertues of thy whole life? When all (I say) shall be recounted there, all commended, all rewarded: shalt thou not see now the valure and profite of vertuous life? Shalt thou not confesse, that gainefull and honorable is the seruice of God? Shalt thou not now be glad, & blesse the houre, wherin first thou resolued thy selfe to leaue the seruice of the worlde, to serue God? Shalt thou not thinke thy self beholding to him or her, that perswaded thee vnto it? Yes verily.

B.

*. *This must needs be warily taken: otherwise, with the comfort that is sought therby, there may be danger of error also.*

10 But yet (more than this) when as being so neere thy passage here, thou shalt cõsider into what a port and hauen of securitie, thou art come, and shalt looke backe vpon the daungers, which thou hast passed, and wherein other men are yet in hazarde: thy cause of ioy shall greatly be increased. For thou shalt see euidently howe infinite times thou were like to perish in that iourney, if God had not held his speciall hande ouer thee. Thou shalt see the daungers wherein other men are, the death and damnation whereinto many of my friendes and acquain-

The ioy of securitie.

acquaintance haue fallen, the eternal paines of hell incurred by many, that vsed to laugh and be merie with thee in the worlde. All which shall augment the felicitie of this thy blessed estate. And nowe for thy selfe, thou mayest be secure, thou art out of all
Ios.28.22. daunger for euer and euer. There is no more
Gen.3. neede nowe of feare, of watch, of labour,
Sap.17. or of care. Thou maiest laye downe all armour now, better than the children of Israell might haue done, when they had gotten the lande of promise? For there is no more enemie to assayle thee, there is no more wilie serpent to beguile thee: all is peace, all is rest, all is ioy, all is securitie. Good Saint
1.Cor.9. Paule hath no more needе nowe to labour in the ministerie of the worde, neither yet too fast to watch, or to punish his bodie:
Ierom.ep. Good olde Ierome, may nowe cease to af-
22.ad Eust. flict himselfe both night and day, for the
Apo.19. conquering of his spirituall enemie. Thy onely exercise must be nowe to reioyce, to triumph, to sing *Hallelujas*, to the Lambe which hath brought thee to this felicitie,
Mat.2. and wil keepe thee in the same, world without ende. What a comfort will it be to see that Lambe sitting on his seate of state? If the wise men of the east, came so farre off and so reioyced to see him in the manger:
Luc.1. what will it be to see him sitting in his glorie? If Saint Iohn Baptist did leape at his presence in his mothers bellie: what shall his presence doe in this royall and eternall kingdome? It passeth all other glorie that
Ser.37.de sanctis. saintes haue in heauen (sayth Saint Austen) to be admitted to the inestimable sight of Christ his face, and to receiue the beames

of

of glorie, from the brightneſſe of his maieſtie. And if we were to ſuffer tormentes euerie day, yea to tollerate the verie paines of hell for a time, thereby to gaine the ſight of Chriſt, and to be ioyned in glorie to the number of his ſaints: it were nothing in reſpect of the rewarde. O that we made ſuche account of this matter, as this holy and learned man did: we would not liue as we doe, nor leeſe the ſame for ſuch trifles as moſt men doe.

17 But to goe forwarde yet further in this conſideration: imagine beſides all this, what a ioy it ſhall be vnto thy ſoule at that dae, to meete with all her godly friendes in heauen, with * father, with mother, with brothers, with ſiſters, with wife with huſbande, with maiſter, with ſchoolers, with neighbours, with familiars, with kinred with acquaintance, the welcomes, the mirth the weete imbracements that ſhall be there, the ioye whereof (as a noteth well S. Cyprian) ſhall be vnſpeakeable. And to this, the dayly feaſting, and ineſtimable triumph which ſhall be there, at the arriuall of newe brethren and ſiſters comming thither from time to time, with the ſpoiles of their enemies, conquered and vanqueſhed in this worlde. O what a comfortable ſight will it be to ſee thoſe ſeates of Angels fallen, filled vp againe with men and women from day to day? To ſee the crownes of glorie ſet vppon

Meeting with our friendes in heauen.

B

* *There be diuers of this minde: but ſeeing that the knowledge of father, and mother, & ſuch like is earthly knowledge, & al earthe lie knowledge ſhall then be aboliſhed: I ſee not how it may be warranted that we ſhal then haue remembrance or knowledge of anie ſuch, ſauing onely as they are members of one body, & not as our father, kinſman, or friend.*

a *Cyp. lib. de mortalitate.*

thei

2. Tim. 4. Apo. 2. 3. 4.

their heades, and that in varietie, according to the varietie of their conqueſtes. One for martyrdome or confeſſion, againſt the perſecutor: another for chaſtitie, againſt the fleſhe: another for pouertie or humilitie, againſt the worlde: another for many conqueſtes togither, againſt the diuell. There the glorious companie of Apoſtles (ſayth holie Cyprian) there the number of reioycing Prophetes, there the innumerable multitude of martyrs ſhall receiue the crownes of their deathes and ſufferinges. There triumphing virgins, which haue ouercome concupiſcence with the ſtrength of continencie: there the good almers, which haue liberally fedde the poore, and keeping Gods commaundementes) haue tranſferred their earthlie riches to the ſtore houſe of heauen, ſhall receiue their due and peculiar rewarde. O howe ſhall vertue ſhewe her ſelfe at this day? Howe ſhall good deedes content their doers? And among all other ioyes and contentations, this ſhal not be the leaſt, to ſee the poore ſoules that come thither on the ſudden from the miſeries of this life, howe they (I ſay) ſhall remaine aſtoniſhed, and as it were, beſide themſelues, at the ſudden mutation, and exceſſiue honour done vnto them. If a poore man, that were out of his way, wandering alone vppon the mountaines in the midſt of a dark and tempeſtuous night, farre from companie, deſtitute of money, beaten with raine, terrified with thunder, ſtiffe with colde, wearied out with labour, almoſt famiſhed with hunger and thirſt, and neare brought

Lib. de mortalitate.

A compariſon.

o despaire with multitude of miseries, shold vppon the sudden, in the twinkling of an eie, be placed in a goodlie, large, and rich pallace furnished with all kinde of cleere lightes, warme fire, sweete smelles, dainie meates, soft beddes, pleasant musicke, fine apparell, and honorable companie: al prepared for him, and attending his comming, to serue him, to honour him, and to annoint and crowne him a king for euer: what would this poore man doe? Howe would he looke? What could he say? Surely I thinke he could say nothing, but rather would weepe in silence for ioy, his heart being not able to containe the sudden and exceeding greatnesse thereof.

18 Well then, so shall it be, and much more with these twise happye soules, that come to heauen. For neuer was there colde shadowe so pleasant in a hot burning sunnie day, nor the welspring to the poore trauailler in his greatest thirst of the sommer, nor the repose of an easie bedde to the wearied seruaunt after his labour at night as shall be this rest of heauen to an afflicted soule which commeth thither. O that we could conceiue this, that we could imprint this in our heartes (deere brother) would we followe vanities as we doe? Would we neglect this matter as we doe? Surely our coldnesse in seeking after these ioyes doth proceede of the small opinion we doe conceiue of them. For if we made such account & estimate of this iewel, as other marchauntes before vs (more skilfull and wiser than our selues) haue done: we would bid for it as they did, or at least-

The great accounte that saints made of heauen.

wise

wise would not let it passe so negligently, which they sought after so carefully. The Apostle sayth of Christ himselfe, *Proposito sibi gaudio sustinuit crucem*: Hee laying before his eyes the ioyes of heauen, susteined the crosse. A great estimation of the matter, which he would bye at so decre a rate. But what counsell giueth he to other men about the same? Surely none other but to Goe and *sell all that euer they haue to purchase this treasure*. Saint Paule of himselfe, what saith he? verily, that *He esteemed all the world as doung*: in respect of the purchasing of this iewell. Saint Pauls scholer Ignatius, what biddeth he? Heare his owne wordes. Fire, gallowes, beastes, breaking of my bones, quartering of my members, crushing of my bodie, all the tormentes of the diuell together, let them come vpon me, so I may enioy this treasure of heauen. Saint Austen that learned bishoppe, what offereth he? You haue now heard before, that he would be content to suffer tormentes euery day, yea the very tormentes of hell it selfe to gaine this ioy? Good Lorde, howe farre did these holy saintes differ from vs? Howe contrarie were their iudgements to ours in these matters? Who will nowe marueil of the wisedome of the worlde, iudged folly by God, and of the wisedome of God, iudged follie by the worlde? *Oh children of men* (sayth the Prophet) *why do yee loue vanitie, and seeke after a lie*? Why doe you imbrace strawe, and contemne golde? Strawe (Isaye) and most vile chaffe, and such as finally will set your owne house on fire, and be your ruine and eternall perdition?

Heb. 12.

Mat. 13.

Phil. 3.

Ierom in catalogo.

Ser. 31. de sanctis.

1. Cor. 1. 2. and 3.

Psal. 4.

19 But nowe to drawe towardes an ende in this matter (though there be no ende in the thing it selfe) let the Christian consider whereto he is borne, and whereof he is in possibilitie, if he will. He is borne heire apparant to the kingdome of heauen, a kingdome without end, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: hee is borne to be ioynt heire with Iesus Christ the sonne of God, to raigne with him: to triumph with him: to sit in iudgement of maiestie with him; to iudge the verie Angels of heauen with him. What more glorie can bee thought vppon except it were to become God himselfe? All the ioyes, all the riches, all the glorie, that heauen conteyneth shall be powred out vppon him. And to make this honour yet more, the glorious Lambe that sitteth on the throne of maiestie, with eyes like fire, his feete like burning copper, and all his face more shining than precious stone: from whose seate there proceedeth thunder and lightning without end: and at whose feete the foure and twentie Elders laie down their crownes: this Lambe (I say) shall rite and honour him with his owne seruice. Who will not esteeme of this royall inheritance? Especially seeing that nowe we haue so good opportunitie to the obteining thereof, by the benefite of our redemption, and grace purchased to vs therein.

Whereto a Christian is borne by baptisme. *Gal. 3. & 4.* *Ephe. 1. and 5.* *Coloss. 3.* *Titus. 3.* *Rom. 8.* *Iaco. 2.* *Heb. 9.* *1. Pet. 1. 3.* *2. Pet. 3.* *Apo 1.* *Mat. 17.* *Luc. 22.* *1. Cor. 6.* *Ap. 1. & 4.* *Luc. 12.*

20 Tell me nowe (gentle Reader) why wilt thou not accept of this his offer? Why wilt thou not account of this his kingdom? Why wilt thou not buy this glorie of him *Apo. 3.*

for so little a labour as he requireth; *Suadeo tibi emere a me aurum ignitum, probatum, vt locuples fias* (sayeth Christ) I counsell thee to buy pure & tryed gold of me, to the end thou maiest be rich. Why wilt thou not follow this counsel (deere brother) especially of a merchaunt that meaneth not to deceiue thee? nothing greeueth this our Sauiour more, than that men will seeke with such paines to buy straw in Egypt, whereas he would sell thē fine gold at a lower price: and that they will purchase puddle water, with more labour than he would require for ten times as much price, liquor out of the verie fountaine it selfe. There is not the wickedst man in the worlde: but taketh more trauell in gaining of hell (as after shall be shewed) than the most painefull seruant of God in obteyning of heauen.

Exod. 5.

Ier 2.
Apo. 21.

The vanitie of worldly men.

21 Followe thou not their follie then (deere brother) for thou shalt see them suffer grieuously for it one day, when thy heart shall be full glad thou hast no part among them. Let them goe nowe and bestowe their time in vanitie, in pleasures, in delightes of the worlde. Let them builde pallaces, purchase dignities, adde peeces and patches of ground together: let them hunt after honours, and build castles in the ayre: the day will come (if thou beleeue Christ himselfe) wherein thou shalt haue small cause to enuie their felicitie. If they talke basely of the glorie and riches of Saintes in heauen, not esteeming them in deede, in respect of their owne, or contemning them for that carnall pleasures are not reckoned therein, make little account of their wordes, for

Luc. 6.
Luc. 12.
Mat. 25.

that

that *The sensual man vnderstandeth not the things which are of God.* If horses were promised by their maisters a good banket, they could imagine nothing else but prouender and water, to be their best cheere, for that they haue no knowledge of daintier dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their minde no higher than the same. But I haue shewed thee before (gentle Reader) some waies and considerations to conceiue greater matters, albeit as I haue aduertised thee often, we must confesse still with S. Paule, that no humane heart can conceiue the least part thereof: for which cause also it is not vnlike, that S. Paule himselfe was forbidden to vtter the thinges which he had seene and heard, in his miraculous assumption vnto the third heauen.

1.Cor.2. Epist.Iud. A similitude. 1.Cor.2. 2.Cor.12.

22 To conclude then, this game & gole is set vp for them that will run, as S. Paule teacheth: and no man is crowned in this glorie, but such only as will fight, as the same Apostle teacheth. *It is not euerie one that saith to Christ Lord Lord, that shal enter into the kingdome of heauen: but they onelie which do the will of Christ his father in heauen.* Though this kingdome of Christ be set out to all: yet euerie man shall not come to raigne with Christ: but such only, as shal be content to suffer with Christ. Thou art therefore to sit downe, and consider according to thy Sauiours counsell, what thou wilt doe, whether thou haue so much spirituall money, as is sufficient to build this towre, & make this war or no: that is, whether thou haue so much good will and holy

1.Cor.6. Phil.3. 2.Ti.2.1. Titus.6. Heb 12. Mat.7. 19.25. Rom.8. Mat.11. Mat.7. and 19. Iohn.14. Luc.14.

manhood in thee, as to beſtowe the paines of ſuffering with Chriſt (if it be rather to be called paines than pleaſure) that ſo thou mayeſt raigne with him in his kingdome. This is the queſtion, this is the very whole iſſiue of the matter, and hitherto hath appertained whatſoeuer hath beene ſpoken in this booke before, either of thy particular ende, or of the maieſty, bountie, and iuſtice of God: and of the account he will demaunde of thee: alſo of the puniſhment or rewarde layde vp for thee. All this (I ſay) was meant by me to this onely ende, that thou meaſuring the one part, and the other, ſhouldeſt finally reſolue what thou wouldſt doe, and not to paſſe ouer thy time in careleſſe negligence, as many doe, neuer ſpying their owne error, vntill it be to late to amende it.

23 For the loue of God then (deere brother (and for the loue thou beareſt to thine owne ſoule, ſhake off this daungerous ſecuritie, which fleſh and bloud is woont to lull men in: and make ſome earneſt reſolution, for looking to thy ſoule for the life to come. Remember often that woorthie ſentence: *Hoc momentum, vnde pendet æternitas*: This life is a moment of time wherof al eternity of life or death, to come, dependeth. If it be a moment, and a moment of ſo great importance: howe is it paſſed ouer by worldely men, with ſo little care as it is.

Aſſaying to be remembred.

24 I might haue alleadged here infinite other reaſons and conſiderations to moue men vnto this reſolution, whereof I haue talked: and ſurely no meaſure of volume

were sufficient to contain so much as might be sayde in this matter. For that all the creatures vnder heauen, yea and in heauen it selfe, as also in hell: all (I saye) from the first to the last, are argumentes and perswasions vnto this point: all are bookes and sermons, all doe preach and crye, (some by their punishment: some by their glory: some by their beautie: and all by their creation) that we ought without delaye, to make this resolution: and, that all is vanity: all is folly: all is iniquitie: all is miserie, beside the onely seruice of our maker and redeemer. But yet notwithstanding (as I haue sayde) I thought good only to choose out these fewe considerations before layd downe, as chiefe and principall among the rest, to worke in anie true Christian heart. And if these can not enter with thee (good Reader) little hope is there that any other would do thee good. Wherefore here I ende this first part, reseruing a fewe thinges to be saide in the seconde, for remoouing of some impedimentes, which our spirituall aduersarie is woont to cast against this good worke, as against the first steppe to our saluation. Our Lorde God and Sauiour Iesus Christ, which was content to paye his owne bloud for the purchasing of this notable inheritance vnto vs, giue vs his holy grace, to esteeme of it as the great weight of the matter requireth, and not by negligence to leese our portions therein.

The end of the first part.

THE SECOND PART of this booke.

CHAP. I.

Of impediments that let men from this resolution: and first, of the difficultie or hardnesse, which seemeth to many to be in vertuous life.

NOtwithstanding all the reasons and considerations before set downe, for inducing mē to this necessarie resolution of seruing god: there want not many Christians abroade in the worlde, whose harts either intangled with the pleasures of this life, or giuen ouer by God to a reprobate sense, doe yeelde no whit at all to this battery, that hath been made, but shewing thēselues more hard than adamant, doe not onely resist and contemne, but also doe seeke excuses for their sloth and wickednes, and doe alleadge reasons to their owne perdition. Reasons I call thē, according to the common phrase, though indeede there be no one thing more against reason, than that a man should become enemie to his owne soul, as the Scripture affirmeth obstinate sinners to be. But yet (as I say) they haue their excuses: and the first and principall of al is, that vertuous life is painefull and hard, and therefore they cannot indure to followe the same:

Epi. Iud.
Rom. 1.

Pro. 18. & 20.
Psal. 140.

Tob. 12.
Pro. 29.

same: especially such as haue beene brought vp delicately, and neuer were acquainted with such asperitie, as (they say) we require at their handes. And this is a great, large, and vniuersall impediment, which stayeth infinite men from imbracing the meanes of their conuersion, for which cause it is fully to be answered in this place.

2 First then supposing that the way of vertue were so harde in deede, as the enemie maketh it seeme: yet might I well say with Saint Iohn Chrysostome, that seeing the reward is so great and infinite, as nowe wee haue declared: no labour should seeme great for obtayning of the same. Againe, I might say with holy S. Austen: That seeing we take daily so great paine in this worlde, for auoyding of small inconueniences, as of sickneſle, imprisonments, losse of goods, and the like. What paines should we refuse for auoyding the eternitie of hell fire set downe before? The first of these considerations S. Paul vsed, when he said: *The suffering of this life are not worthy of the glory which shalbe reuealed in the next.* The second S. Peter vsed, when he saide: *Seeing the heauens must be dissolued, and Christ come to iudgement to restore to euerie man according to his workes: what manner of men ought we to be, in holy conuersation?* As who would say: No labour, no paines, no trauaile ought to seeme harde or great vnto vs, to the ende wee might auoyde the terrour of that daye. Saint Austen asketh this question: what wee thinke the riche glutton in hell woulde doe, if hee were nowe in this life againe? Woulde he take paines or no?

Li. de compunct. cordis.

Hom. 16. ex 50.

Rom. 8.

2. Pet. 2.

Luc. 16.

Would he not bestirre himselfe rather than turne into that place of torment againe? I might adde to this, the infinite paines that Christ tooke for vs; the infinite benefites he hath bestowed vpon vs; the infinite sinnes we haue committed against him: the infinite examples of saintes, that haue troden this path before vs: in respect of all which, wee ought to make no bones at so little paines and labour, if it were true that Gods seruice were so trauailesome as manie do esteeme it.

The way of vertue is not hard.

3 But nowe in verie deede the matter is nothing so, and this is but a subtile deceipt of the enemie for our discouragement. The testimonie of Christe himselfe is cleare in this point: *Matt. 12.* *Iugum meum suaue est & onus meum leue:* My yooke is sweete, and my burden light. And the deerely beloued Disciple S. Iohn, who had best cause to knowe his maisters secret heerein sayth plainelie: *1. Iohn 5.* *Mandata eius grauia non sunt:* His cõmandementes are not greeuous. What is the cause then, why so many men doe conceiue such a difficultie in this matter? Surely one cause is (beside the subtiltie of the Diuell, which is the chiefest) for that men feele the disease of concupiscence in their bodies, but doe not consider the strength of the medicine giuen vs against the same. *The cause of pretended difficultie.*

They crie with Saint Paule, that *They finde a law in their mẽbers repugning to the law of their minde* (which is the rebellion of concupiscence left in our flesh by originall sinne:) but they confesse not, or consider not with the same Saint Paule: *That the grace of God by Iesus Christ, shall deliuer them from* *Ibidem.* *2. Cor 12.*

the

the same. They remember not the comfortable saying of Christ to Saint Paule, in his greatest temptations: *Sufficit tibi gratia mea*: My grace is sufficient to strengthen thee against them all. These menne doe as Helizeus his Disciple did, who casting his eies onely vpon his enemies, that is vpon the huge armie of the Syrians readie to assault him, thought himselfe lost, and vnpossible to stande in their sight, vntill by the prayers of the holy Prophet, he was permitted from God, to see the Angelles that stoode there present to fight on his side, and then he well perceiued that his part was the stronger. 4. Reg 6.

4 So these men, beholding onely our miseries and infirmities of nature, whereby daily tentations doe rise against vs: doe account the battell painefull, and the victorie vnpossible, hauing not tasted in deede, nor euer prooued (through their owne negligence) the manifolde helpes of grace, and spirituall succours, which GOD alway sendeth to them who are content (for his sake) to take this conflict in hande. Saint Paule had well tasted that ayde, which hauing reckoned vppe all the hardest matters that could be, addeth: *Sed in his omnibus superamus propter eum qui dilexit nos*: But we ouercome in all these combates, by his assistaunce that loueth vs. And then falleth he to that woonderfull protestation: that neither death, nor life, nor Angels nor the like, should separate him: and all this vpon the confidence of spirituall ayde from Christ, whereby he sticketh not to auouch: *That he could doe all thinges.* Dauid also *The force of grace, for the easing of vertuous life.* Rom. 8. Phil. 4.

had proued the force of this assistance who
Psal.118. sayde: *I did runne the way of thy commandementes when thou didst inlarge my heart.* This inlargement of heart, was by spirituall consolation of internall vnction, whereby the heart drawen togeather by anguish, is opened and inlarged when grace is powred in: euen as a drie purse is softened and inlarged by annoynting it with oyle. Which grace being present Dauid sayde, he did not onely walke the way of Gods commaundementes easily, but that hee ran them: euen as a drye carte wheele which cryeth and complayneth, vnder a small burden beeing drye, runneth merily and without noyse, when a little oyle is put vnto it. Which thing aptlie expresseth our state and condition: who without Gods helpe, are able to do nothing, but with the aide thereof, are able to doe whatsoeuer he nowe requireth of vs.

5 And surely I woulde aske these men that imagine the waye of Gods lawe to be so harde and full of difficultie, howe the
Psal.118. Prophet could saye: *I haue taken pleasure (O Lorde) in the way of thy commaundementes as in all the riches of the worlde.*
Psal.18. And in an other place: *That they were more pleasant and to be desired, than golde or precious stone, and more sweeter than Honie, or the Honie combe.* By which wordes hee yeeldeth to vertuous life, not onely due estimation aboue all treasures in the worlde: but also pleasure, delight, and sweetenesse: thereby to confounde all those
Iohn.10. that abandon and forsake the same, vpon idle, pretensed, and fained difficulties. And if

Dauid

Dauid could say thus much in the olde law: howe much more iustly may we say so nowe in the newe, when grace is giuen more aboundantly, as the scripture saith? And thou poore Christian which deceiuest thy selfe with this imagination: teil me, why came Christ into this worlde? Why laboured he, and why tooke hee so much paines heere? Why shedde hee his bloud? Why prayed he to his father so often for thee? Why appointed he the Sacramentes as conduits of grace? Why sent he the holy Ghost into the worlde? What signifieth the worde *Gospel*, or *good tidinges*? What meaneth the worde *Grace*, and mercie brought with him? What importeth the comfortable name of Iesus? Is not all this to deliuer vs from sinne? From sinne past (I say) by his onely death: From sinne to come, by the same death, and by the assistance of his holy grace, bestowed on vs more aboundantly than before, by all these meanes? Was not this one of the principall effectes of Christ his comming, as the Prophet noted: *That craggie wayes should be made streight, and hard wayes plaine*. Was not this the cause why hee indued his Church with so manie giftes of the holy Ghost, and with diuerse speciall graces, to make the yooke of his seruice sweete: the exercise of good life, easie: the walking in his commaundementes, pleasant: in such sort, as men might nowe sing in tribulations: haue confidence in perils: securitie in afflictions: and assiurance of victorie in all temptations? Is not this the beginning, middle, and end of the Gospel? Were

Rom.5.
Heb. 6.
Mat.1.
Esai.40.
Esai 11.
& vide Ier.
ibid.
Amb.lib.1.
de sp.s.c 20
Math.5.
Luc.6.
Act.4.
2.Cor.4.

not

not these the promises of the Prophetes: the tydinges of the Euangelistes: the preachinges of the Apostles: the doctrine, beleefe, and practise of all Saintes? And finally is not this *Verbum abbreuiatum*: The worde of God abbreuiated: wherein doe consist all the riches and treasures of Christianitie?

Esa. 20.

Of the force of grace.

6 And this grace is of such efficacie and force in the soule where it entreth that it altereth the whole state thereof: making those thinges cleare, which were obscure before: those thinges easie, which were hard and difficult before. And for this cause also it is saide in the scripture, to make a new spirit and a newe heart. As where Ezechiell talking of this matter, sayeth in the person of God: *I will giue vnto them a new heart, and wil put a new spirite in their bowels, that they may walke in my preceptes, and keepe my commaundementes*. Can any thing in the world be spoken more plainely? Nowe for mortifying and conquering of our passions, which by rebellion doe make the way of Gods commaundementes vnpleasant. Saint Paul testifieth clearely, that abundant grace is giuen to vs also by the death of Christ to doe the same: for he saieth: *This we knowe that our olde man is crucified also to the end that the body of sinne may be destroyed and we serue no more vnto sinne*. By the olde man and the bodie of sinne Saint Paule vnderstandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ, as we may by the grace purchased vs in that sacrifice, in some good measure

Ezec. 11. and 36.

Rom. 6.

So. proueth S. Aug. lib. 2 de pecca. merit. c. 36.

resist

resist and conquere this appetite, beeing freed so much as we are from the seruitude of sinne. And this is that noble and entire victorie (in this world begun, and to be finished in the worlde to come) which GOD promised so long agoe to euerie Christian soule by the meanes of Christ, when he said Be not afrayd, for I am with thee: step not aside, for I thy God haue strengthened thee, and haue assisted thee: and the right hand of my iust (manne) hath taken thy defence. Behold all that fight against thee shall bee confounded and put to shame: thou shalt seeke thy rebels, and shalt not finde them: they shall be as though they were not, for that I am thy Lord and God. *Esai. 41.*

7 Loe heere a full victorie: promised vppon our rebelles, by the helpe of the right hande of Gods iust man, that is, vpon oure disordinate passions, by the ayde of grace from Iesus Ghrist. And albeit these rebels are not heere promised to bee taken cleane awaie, but onely to be conquered and confounded: yet is it sayde: *They shall be as though they were not*. Whereby is signified that they shall not hinder vs of our saluation, but rather aduaunce and further the same For as wilde beasts, which of nature are fierce, and would rather hurt than profite mankinde: being maistered and tamed, become verie commodious and necessarie for our vses: so these rebellious passions of ours which of themselues would vtterly ouerthrow vs, beeing once subdued and mortified by the grace of GOD, doe stande in singular stead to the practise and exercise of all kinde of vertues: *A similitude.*

as

B. * A speciall point to be considered: for the rectifiyng of one point of philosophie: which is, that the soule doth follow the temperature of the body.

as * choller or anger, to the enkindling of zeale; hatred, to the pursuing of sinne: an hautie minde, to the reiecting of the world: loue to the imbracing of all great and heroicall attemptes, in consideration of the benefites receiued from God. Besides this, the verie conflicte and combate it selfe, in subduing these passions is left vnto vs for our great good: that is, for our patience, humilitie, and victorie in this life; and for our glorie, and crowne in the life come: as Sainct Paule affirmed of himselfe, and confirmed to all others, by his example.

And this they hold, for that by experience it is commonly seen, that the disposition of men is such, as the nature of their complexion doth seeme to import. For commonly those that are sanguine, are pleasant: those that are flegmatike, slow: those that are cholarik, earnest: and those that are melancholik, solitarie: and suche like. And yet the trueth is, that the soule doth not followe, but rather doth vse such temperance as the bodie hath: and that verie well, and to good vse, if the soule be good: but otherwise abuse it ill. For the complexions are indifferent: neyther good, nor ill of themselues: but as they are vsed. But because that most mens soules are ill (as we are all by originall corruption) therefore doe most men abuse their complexions to ill: as bloud, to wantonnesse, fleame, to slothe, cholor to anger; and melancholie, to secret practises of deceite, or naughtinesse. Whereas notwithstanding, those soules that are good, doe vse them well: as bloud, to be valiant, and cheerfull in goodnesse; fleam, to moderate their affections with sobrietie, choller, to be earnest in the glorie of God; and melancholie, to studie and contemplation. Which point notwithstanding might easily bee pardoned to philosophers (that holde many thinges else as wrong as it) but this one poynt of

error with them, is the cause of some others besides in weightie matters. For out of these some of our Diuines taken their opinion, that the fountaine of sinne is originally in the body, and from it deriued to the soule: and were the rather induced to thinke that the blessed Virgin was her selfe also conceiued without sinne, for that otherwise they did not so plainly see how Christ taking flesh of her, should haue the same in himselfe without steine of sinne. And of themselues there be that haue doubted of the immortalitie of the soul: for that supposing the soule to hang vpon the temperature of the body, they did not see howe it coulde be immortall, when as the temperature and body it selfe are knowne to be mortall.

8 Nowe then let the slothfull Christian goe *Put his handes vnder his gildle*, as the scripture saith: and I saie, *There is a lion in the way, and a Lioness in the path ready to deuour him*, that hee dare not goe foorth of the doores. Let him say, *It is cold and therfore he dareth not go to plowe*. Let him say, *It is vneasie to labour, and therfore he cannot purge his vineyard of nettles and thistles, nor build any wall about the same*. That is, let him say his passions are strong, and therefore he cannot conquer them: his body is delicate, and therfore hee dare not put it to trauell: the way of vertuous life is hard and vneasie, & therfore he cannot apply himself thereunto. Let him say all this, and muche more, which idle and slothfull Christians do vse to bring for their excuse: let him alledge (I say) as muche and as often as he will: it is but an excuse, and a false excuse; and an excuse most dishonourable and detractorie to the force of Christe hys grace,

Prou. 26.

Prou. 20.

Prou. 24.

Matt 11. grace, purchased vs by his bitter passion, that now his yoke should be vnpleasant, seeing he hath made it sweete: that nowe his burden should be heauie, seeing he hath made it light: that nowe hys commaundements shoulde bee greeuous seeing the holie Ghost affirmeth the contrarie, that nowe wee should be in seruitude of our passions, seeing hee hath by his grace deliuered vs, and made vs truely free. *If God be with vs, who will be against vs* (saith the Apostle.) *God is my helper and defender* (saith holie Dauid) *whome shall I feare, or at whome shall I tremble? If whole armies should rise against me: yet will I alwaie hope to haue the victorie.* And what is the reason? *For that thou art with me (O Lord) thou fightest on my side: thou assistest me with thy grace; by helpe whereof I shall haue the victorie:* though all the squadrons of my enemies, that is, of the flesh, of the worlde, and the diuell, should rise against me at once: and I shall not onely haue the victorie, but also shal haue it easily, and with pleasure and delite. For so much signifieth Sainct Iohn, in that (hauing said that the commaundementes of Christ are not greeuous) hee inferreth presently, as the cause thereof; *Quoniam omne quod natum est ex Deo vincit mundum:* For that all which is borne of God, conquereth the worlde. That is, this grace and heauenly assistaunce sent vs from God, doth both conquer the world, with all difficulties and temptations therof: and also maketh the commandements of God easie, and vertuous life moste pleasant and sweet.

Rom. 8. Psa. 26. 27. Psa. 22. 1. Iohn. 5. 1. Iohn 5. Iohn. 8. Rom. 7.

9 But it may be you will saie Christ him selfe confesseth it to be a yoke and a burdē: how then can it be so pleasaunt and easie as you make it. I aunswere that Christ addeth that it is a sweete yoke, and a light burden. Whereby your obiection is taken away: and also is signified further, that there is a burden which greeueth not the bearer, but rather helpeth and refresheth the same: as the burthen of feathers vppon a birdes backe beareth vp the bird, and is nothing at all greeuous vnto her. So also, though it be a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasant than hony, or hony combe, as saith the prophet. And why so? Because we drawe therein, with a sweete companion, wee drawe with Christ: that is, his grace at one end, and our * endeuour at the other. And because when a great oxe and a little do drawe togither, the waight lieth all vppon the greater oxe hys neck, for that he beareth vp quite the yoke frō the other: therof it commeth, that wee drawing in this yoke with Christ, which is greater than wee are, hee lighteneth vs of the whole burden, and onely requireth that we shuld go on with him comfortably, and not refuse to enter vnder the yoke with him for that the paine shall be his, and the pleasure ours. This he signifieth expresly, when he saith, *Come you to me all that labor and are heauie laden: and I wil refresh you.* Here you see that he moueth vs to this yoke, only thereby to refreshe and disburden vs: to disburden vs (I saie) and to refresh vs: and not anie waie to lode or greeue vs: to disburden vs of the heauie lodinges and yokes

An obiect ō answered.

Psa. 118.

1

We drawe with Christ

R.

* *The regenerat haue an indeuor framed in them by grace: but otherwise the natural children of Adam haue none such of them selues but only to euil.*

Mat. 11.

yokes of this worlde: as from the burden of care, the burden of melancholy, the burden of enuie, hatred, and malice, the burden of pride, the burden of ambition, the burden of couetousnesse, the burden of wickednesse: and hell fire it selfe. From al these burdens and miserable yokes, Christ would deliuer vs, by couering our neckes onely with his yoke and burden, so lightned and sweetened by his holy grace, as the bearyng thereof is not troublesome, but most easie, pleasant, and comfortable, as hath bene shewed.

2 *Loue maketh the way pleasant.*

10 Another cause why this yoke is so sweete, this burden is so light, and this way of Gods commaundementes so pleasant to good men, is loue (I meane) towards God, whose commaundementes they are. For euery man can tell, and hath experienced in himselfe, what a strong passion the passion of loue is, and how it maketh easie the verie greatest paines that are in this world. What maketh the mother to take such pains in the bringing vp of her child, but onely loue? What causeth the wife to sit so attentiue at the bedde side of her sicke husband, but onely loue? What moueth the beastes and birdes of the ayre, to spare from their own food, and to indanger their owne liues, for the feeding and defending of their little ones, but onely the force of loue? Sainct Austen doeth prosecute this point at large by manie other examples: as of merchantes, that refuse no aduenture of sea, for loue of gaine: of hunters, that refuse no season of euill weather, for loue of game? of souldiers, that refuse no daunger

The feare of loue.

Ser. 9. de verbis Domini.

daunger of death, for loue of the spoyle. And he addeth in the ende: that if the loue of men can bee so great towardes creatures heere, as to make labour easie, and indeed to seeme no labour, but rather pleasure: how much more shal the loue of good men towardes God make all their labour comfortable, which they take in seruice?

11 This extreme loue was the cause, why all the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why all the trauels and tormentes, which many Christians haue suffered for Christ, seemed nothing vnto them. Imprisonmentes, tormentes, losse of honour, goodes and life, seemed trifles to diuers seruantes of God, in respect of this burning loue. This loue droue many virgins, and tender children to offer themselues, in time of persecution, for the loue of him which in the cause was persecuted. This loue caused holy Appolonia of Alexandria; being brought to the fire to be burned for Christ, to slip out of the hāds of such as ledde her, and ioyfully to runne into the fire of her selfe. This loue mooued Ignatius, the auncient martir to say (being condemned to beastes: and fearing least they would refuse his bodie, as they hadde done of diuers martirs before) that he would not permit them so to doe, but would prouoke and stirre them to come vppon hym, and to take his life from him, by tearing his bodie in peeces.

The loue of Christ to his saincles: and of his saincts to him.

Euseb. li. 6. cap. 34.

Ierom in catologo.

12 These are the effectes then of feruent loue, which maketh euen the thinges that are most difficult and dreadful of themselues,

to

Psa.6. & 18. to appeare sweete and pleasant: and muche more the lawes and commaundementes of
Matt 11. God, which in themselues are moste iust,
1. Iohn.5. reasonable, holy, and easie: *De amantem*
Tract.26. (saith S. Austen speaking of thys matter)
in Ioan. *& sentis quod dico: Si autem frigido loquor, nescit quid loquor*: Giue me a man that is in loue with God, & he feeleth this to be true, which I saie: but if I talke to a cold Christian, hee vnderstandeth not what I say. And this is the cause why Christ talking of the keeping of his commandements, repeateth so often this word loue, as the surest cause of keeping the same, for want whereof in the world, the world keepeth them not, as
Iob.14. there he sheweth. *If you loue me, keepe my commaundement*, saith he. And againe, *Hee that hath my commaundements and keepeth them, he is he that loueth me.* Againe, *Hee which loueth me will keepe my commaundements.* In which last wordes, is to be noted,
Marke this obseruation Rom.13. that to the louer he saith *His commaundement* in the * singular number, for that to
B. such an one all his commandements are but
* But a litle before he vseth the plurall nũber in that case also, viz. one commaundement, according to the saying of S. Paule, *That loue is the fulnesse of the law*: for that it comprehendeth all. But
Io.14.15. to him that loueth not, Christ saith hys commaundementes in the plurall number: signifiyng thereby, that they are both many, and heauy to him: for that he wanteth loue, which should make them easie. Which S. Iohn also expresseth, when he saith; *This is*
1. Iohn.5. *the loue of God, when we keepe his commandementes: and his commandementes are not heauie.* That is, they are not heauy to hym which hath the loue of God: otherwise no

maruell

maruell though they be moste heauie. For that euerie thing seemeth heauie, which we doe against our liking. And so by this also (gentle Reader) thou mayest gesse, whether the loue of God be in thee or no.

13 And these are 2. meanes now whereby the vertuous life of good men is made easie in this world. There followeth diuers others, to the end that these negligent excusers may see, how vniust and vntrue this excuse of theirs is, concerning the pretended hardnesse of vertuous liuing: which in verie deede is indued with infinite priuiledges of comfort, aboue the life of wicked men euen in this worlde. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in scripture; *Prudentia sanctorum:* the wisedome of Saincts: which is nothing els, but a certain sparkle of heauenly wisedome, bestowed by singular priuiledge vpon the vertuous in this life: whereby they receiue most comfortable light, and vnderstanding in spirituall matters, especiallie touching their owne saluation, and thinges necessarie thereunto. Of which the prophet Dauid meant when he said: *Notas mihi fecisti vias vitæ:* Thou hast made the wayes of life knowne to me. Also when hee sayde of himselfe: *Super senes intellexi:* I haue vnderstood more than olde men. And again in another place; *Incerta & occulta sapientiæ tuæ manifestasti mihi:* Thou hast opened to me the vnknown and hidden secrets of thy wisdom. This is the light wherwith S. Iohn saith, that Christ lightneth his seruantes: as also that vnction of the holy Ghost which the

3 *Peculiar light of vnderstãding.*

Prou.9.

Psa.16.

Psa.118.
Psal.50.
Iohn.1.

1. Iohn.2.

the same Apostle teacheth to be giuen to the godly, to instruct them in all thinges behooueful for their saluation. In like wise this is that writing of Gods lawe in mens heartes, which he promiseth by the prophet Ieremy: as also the instruction of men immediately from God himselfe, promised by the prophet Esay. And finally, this is that soueraigne vnderstanding in the law, commandementes, and iustifications of God, which holy Dauid so much desired, and so often demanded in that most diuine Psalm, which beginneth. *Blessed are the vnspotted in the way*, that is, in this life.

Ier. 31.

Esay. 54.

Psal. 118.

14 By this light of vnderstanding and supernaturall knowledge and feeling from the holy Ghost, in spirituall thinges, the vertuous are greatly holpen in the way of righteousnesse, for that they are made able to discerne for their owne direction in matters that occurre, according to the saying of Saint Paul; *Spiritualis omnia iudicat.* A spirituall man iudgeth of all thinges. *Animalis autem homo non percipit quæ sunt spiritus Dei*: But the carnall man conceiueth not the things which appertain to the spirit of God. Doth not this greatly discouer the priuiledge of a vertuous life? The ioy, comfort, and consolation of the same: with the exceeding great misery of the contrary part? For if two should walke togither, the one blinde, and the other of perfect sight, which of them were like to be wearie first? Whose iourney were like to be more painful? Doth not a little ground, wearie out a blind man? Consider then in how wearisome darkenesse the wicked doe walke. Consider whether

1. Cor. 2.

ther they bee blinde or no. Saint Paule saith in the place before alleadged, that they cannot conceiue anie spirituall knowledge: is not this a great darckenesse? Againe, the prophet Esay describeth theyr state further, when hee saith in the person of the wicked; *We haue grooped like blinde men after the walles, and haue stumbled at midday, euen as it had bene in darckenesse.* Esay.65. And in another place the scripture describeth the same, yet more effectuously, with the painefulnesie thereof, euen the mouthes of the wicked themselues, in these wordes: *The light of iustice hath not shined vnto vs, and the sunne of vnderstanding hath not appeared vnto our eies: wee are wearied out in the way of iniquitie and perdition, &c. This is the talk of sinners in hell.* Sap.5. By which words appeareth, not onely that wicked men doe liue in great darckenesse: but also that this darckenes is most painfull vnto them, and consequently that the contrarie light, is a great easement to the way of the vertuous.

15 Another principall matter, which maketh the way of vertue easie & pleasant vnto the that walk therein, is a certain hidden & secret consolation, which God powreth into the heartes of them that serue him. I call it secret: for that it is knowne, but of suche only as haue felt it: for which cause, Christ himselfe calleth it: *Hidden manna, known onely to them, that receiue it.* Apo.2. And the prophet saieth of it: *Great is the multitude of thy sweetnesse (O Lord) which thou hast hidden for them that feare thee.* Psal.30. And againe in another place: *Thou shalt lay aside (O Lord) a special chosen raine or deawe*

4 *Internall consolation*

for

for thine inheritance, And another prophet saith in the person of God, talking of the deuout soule that serueth him: *I wil lead her aside into a wildernes: and there I will speak vnto her heart.* By all which wordes of *Wildernes, separating, choyse and hidden* is signified, that this is a secret priuilege bestowed onely vppon the vertuous, and that the carnal heartes of wicked men, haue no part or portion therein. But now, how great and inestimable the sweetnesse of this heauenly consolation is, no tongue of man can expresse: but we may cõiecture by these words of Dauid, who talking of this celestial wine attributeth to it suche force, as to make all those drunken that taste of the same: that is, to take from them, all sense and feeling of terrestriall matters, euen as Saint Peter hauing drunke a little of it vppon the mount Thabor, forgat himselfe presently and talked as a manne distracted, of building tabernacles there, and resting in that place for euer. This is that *Torrens voluptatis*, that sweete streame of pleasure, as the prophet calleth it, which comming from the mountaines of heauen watereth (by secret ways & passages) the hearts and spirits of the godly, and maketh them drunken with the vnspeakable ioy, which it bringeth with it. This is a little taste in this life of the verie ioyes in heauen bestowed vppon good men, to comfort them withall, and to incourage them to goe forwarde. For as merchauntes desirous to sell their wares, are content to let you see and handle, and sometimes also to taste the same, thereby to induce you to buy: so God almigh-

Ose. 2.

Psa. 35. & 64.

Matt. 17. Mark. 9. Luc. 9. Psa. 35.

Esai. 29.

A similitude.

Apoc. 3.

almightie, willing (as it were) to sell vs the ioyes of heauen, is contente to imparte a certain taste before hand to such as he seeth are willing to buy: thereby to make them come off roundly with the price, and not to stick in paying so much, and more as he requireth. This is that exceeding ioye and iubile in the heartes of iust men, which the prophet meaneth when he saith: *The voyce of exultatiō and saluation is in the tabernacles of the iust.* And again; *Blessed is that people that knoweth iubilatiō*: that is, that hath experienced this extream ioy & pleasure of internall consolation Sainct Paule had tasted it when he wrote these wordes, amidst al his labours for Christ: *I am filled with consolation, I ouerflow exceeding'y abound in al ioy, amiddest our tribulation.* What can be more effectually said or alleadged, to proue the seruice of God pleasaunt, than this? Surely (good Reader) if thou haddest tasted once but one droppe of this heauenly ioy, thou wouldest giue the whole world to haue another of the same, or at the leastwise, not to leese that one againe. Psal.217. 2.Cor.7.

16 But thou wilt aske mee: Why thou being a Christian as well as other, hast yet neuer tasted of consolation? To which I answere, that (as it hath bene shewed before) this is not meate for euery mouth: but *A chosen moisture layd aside for Gods inheritaunce onely. This is wine of Gods owne cellor, laid vp for his spouse*: as the Canticle declareth. That is, for the deuout soule dedicated vnto Gods seruice. This is a teat of comforte, onely for the childe to sucke, and fill himselfe withall, as the Psal.67. Cant.1. *The way to come to spirituall consolation.*

Esai.66. Prophet Esay testifieth. The soule that is drowned in sinne and pleasures of the world, cannot be partaker of this benefites neither the heart replenished with carnall cares and cogitations. For as Gods Arke, and the idoll Dagon coulde not stand togither vppon one altar: so cannot Christe and the world stand togither in one heart. God sent not the pleasaunt Manna vnto the people of Israell, as long as theyr flower and chibals of Egypt lasted: so neyther will hee send this heauenly consolation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanitie. Hee is a wise merchaunt, though a liberall: he will not giue a taste of his treasure, where hee knoweth there is no will to buy. Resolue thy selfe once indeede to serue God, and thou shalt then feele this ioy that I talke of, as many thousandes before thee haue done, and neuer yet any man was heerein deceiued. Moses first ran out of Egypt, to the hilles of Madian, before GOD appeared vnto him: and so must thy soule goe out of worldly vanitie, before shee can looke for these consolations. But thou shalt no sooner offer thy selfe throughly to Gods seruice, than thou shalt finde intertainment aboue thy expectation. For that his loue is more tender indeede vppon them that come newly to this seruice, than vpon those which haue serued him of olde: as hee sheweth plainely by the parable of the prodigall sonne: whome hee cherished with muche more daliance & good cheere, then hee did the elder brother, which had serued him of long time. And the

2.Re. 5.
Iob.8.14.
15.16.
1.Iob. 2.

Exo.2.

Luc.15.

Beginners chiefly cheerished with spiritual consolation.

causes

causes heereof are two: the one for the ioy of the new gotten seruant, as it is expressed by Saint Luke in the text; the other least he finding no consolation at the beginning should turne backe to Egypt again: as God by a figure in the children of Israell declareth manifestly in these wordes. *When Pharao had let go the people of Israel out of Egypt: God brought them not by the country of the Philistines, which was the neereste way, thinking with himselfe that it might repent them if they should see warres streighte way rise against them, and so should returne into Egypt againe.* Vppon which two causes thou maiest assure thy selfe of singuler consolations and comfortes in the seruice of God (if thou wouldest resolue thy selfe thereunto) as all other men haue founde before thee: and by reason thereof haue prooued the waie not hard, as worldlymenne imagine it: but moste easie pleasant, and comfortable, as Christ hath promised. Exo. 13. Mat. 11.

1/ After this priuiledge of internall consolation insueth another, making the seruice of God pleasant, which is the testimonie of a good conscience, whereof Saint Paule made so great account, as he called it *His glory*. And the holy Ghost saith of it further, by the mouth of the wise man: *Secura mens quasi iuge conuiuium*: A secure mind, or a good conscience is a perpetuall feast. Of which we may infer, that the vertuous man hauing always this secure mind, & peace of conscience, liueth always in festiual glory & glorious feasting. And how then, is this life hard or vnpleasant, as you imagine? 5 *The quiet of conscience.* 2. Cor. 2. Pro. 15.

Parsons, R.

on the contrarie side, the wicked man hauing his conscience vexed with the priuitie of sinne, is alwaies tormented with it selfe: as we read that Cayne was, hauing killed his brother Abel: and Antiochus, for his wickednesse done to Ierusalem: and Iudas for his treason against his maister: and Christ signifieth it generally of all naughtie men, when hee saith: that *They haue a worm which knaweth their conscience within.* The reason whereof the scripture openeth in another place, when it saith: *Wickednes is full of feare, giuing testimonie of damnation against it selfe: and therfore a troubled conscience alway suspecteth euill matters.* That is, suspecteth cruel thinges to be imminent ouer it selfe, as it maketh account to haue deserued. But yet further, aboue al other, holy Iob most liuely setteth forth this miserable state of wicked men, in these wordes: *A wicked man is proued all the daies of his life, though the time be vncertaine how long hee shal play the tyraunt: the sound of terror is alwaies in his eares, and although it be in time of peace, yet hee alway suspecteth some treason against him: he beleeueth not that he can rise againe from darknesse, to light: expecting on euery side the sword to come vpon him. When hee sitteth downe to eate, he remembreth that the day of darknesse is readie at hand for him: tribulation terrifieth him: and anguish inuironeth him, euen as a king is inuironed with souldiers when he goeth to warre.*

Gen. 4.
1. Mac. 6.
Mat. 27.
Act. 1.
Mark. 9.
Sap. 7.
Iob. 15.
The troble of an euill conscience.

18 Is not this a marueilous description of a wicked conscience vttered by the holy Ghost himselfe? What can bee imagined

more

more miserable than this man, which hath such a butchery and slaughter-house within his own hart? What fears, what anguishes are here touched? S. Chrisostome discourseth notably vpon this point: Suche is the custome of sinners (saith hee) that they suspect al things: doubt their own shadows: they are afeard of euery little noise: & think euery man that commeth towardes them, to come against them. If men talk togither, they thinke they speake of their sins. Such a thing sinne is, that it bewraieth it selfe, though no man accuse it: it condemneth it self, though no man beare witnes against it: it maketh alway the sinner fearful, as iustice doth the contrary. Heare how the scripture doth describe the sinners feare, and the iust mans libertie: *The wicked man fleeth though no man pursue him* (saith the scripture.) Why doth he flee if no man do pursue him? For that hee hath within his conscience an accuser pursuing him, whome alwaies hee carrieth about him. And as hee cannot flee from himselfe: so cannot hee flee from hys accuser within hys conscience: but wheresoeuer he goeth, hee is pursued and whipped by the same, and his wound incurable. But the iust man is nothing so: *The iust man* (saith Salomon) *is as confident as a Lion.* Hitherto are the wordes of Sainct Chrisostome.

Hom. 8. ad Pop. Antiochenum.

Prou. 28.

Prou. 28.

19 Whereby, as also by the scriptures alleadged, wee take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greatest treasure, the richest iewell, that Christian men haue left them in this life. For by this wee passe

6 *The hope of vertuous men.*

through all afflictions, all tribulations and aduerſities, moſte ioyfully, as Sainct Iames ſignifieth. By this we ſay with Sainct Paule: *Wee doe glory in our tribulations, knowing that tribulation worketh patience: and patience proofe: and proofe hope: which confoundeth vs not.* This is our moſte ſtrong and mightie comforte, this is our ſure ankor in all tempeſtuous tymes, as Sainct Paule ſayeth: *We haue a moſt ſtrong ſolace* (ſaith hee) *which doe flee vnto the hope propoſed, to lay handes on the ſame: which hope, wee holde as a ſure and firme armour of our ſoule.* This is that noble *Galea ſalutis*, the head-peece of ſaluation, as the ſame Apoſtle calleth it, which beareth off all the blowes that this worlde can laie vppon vs. And finally, this is the onely reſt ſette vppe in the heart of a vertuous man: that come lyfe, come death: come health, come ſickneſs: come wealth, come pouertie: come proſperitie, come aduerſitie: come neuer ſo tempeſtuous ſtormes of perſecution, hee ſitteth downe quietly, and ſaith calmly with the Prophet: *My truſt is in God, and therefore I feare not what fleſh can do vnto me.* Nay, further with holy Iob amidſt al his miſeries he ſaieth: *Si occiderit me, in ipſo ſperabo:* If God ſhould kill me, yet woulde I truſt in him. And this is (as the ſcripture ſaid before) to be as confident as a Lyon, whoſe propertie is to ſhewe moſt courage, when hee is in greateſt peril, and neereſt his death.

Iaco.5. Rom.5. Heb.6. Epheſ.6. 1.Theſ.5. Pſal.55. Iob.13.

20 But nowe as the holy Ghoſt ſaith: *Non ſic impij, non ſic.* The wicked cannot ſay

Pſal.1.

say this: they haue no part in this confidence, no interest in this consolation; *Quia spes impiorum peribit*, saith the scripture: The hope of the wicked man is vaine and shall perish. And againe: *Prestolatio impiorum furor*: The expectation of wicked men is furie. And yet further: *Spes impiorum abhominatio animæ*: The hope of wicked men is abhomination, and not a comfort vnto their soule. And the reason heereof is double. First, for that in very deede (though they say the contrary in wordes) wicked men doe not put their hope and confidence in God: but in the world and in their riches: in their strength: friendes and authoritie: and finally, in the *Deceiuing arme of man*. Euen as the Prophet expresseth in their person, when hee saith: *wee haue put a lye for our hope*. That is, wee haue put our hope in thinges transitorie, which haue deceiued vs: and this is yet more expressed by the scripture, saying: *The hope of wicked men is as chaffe, which the wind bloweth awaie: and as a buble of water which a storme dispearseth: and as a smoke which the winde bloweth abroad: and as the remembrance of a guest that stayeth but one day in his inne*. By all which metaphors, the holy Ghost expresseth vnto vs, both the vanitie of the thinges, wherein indeede the wicked doe put their trust, and howe the same faileth thē after a litle time, vpō euery small occasion of aduersity that falleth out.

Pro. 10.
Pro. 11.
Iob. 11.
Ier. 17.
Esay. 28.
Sap. 5.

21 This is that also which GOD meaneth, when he so stormeth and thundereth against those which go into Egypt for help and do put their confidence in the strength

Esa. 30. and 36.

Parsons, n.

of Pharao, accurſing them for the ſame: and promiſing that it ſhall turne to their owne confuſion: which is properly to be vnderſtoode of all thoſe, which put their chiefe confidence in worldly helpes: as all wicked menne doe, whatſoeuer they diſſemble in wordes to the contrarie. For which cauſe alſo of diſſimulation, they are called hypocrites by Iob. For wheras the wiſe mā ſaith: *The hope of wicked men ſhall periſhe.* Iob ſaieth: *The hope of hypocrites ſhal periſhe.* Calling wicked men hypocrites, for that they ſay, thei put their hope in God, wheras indeede they put it in the worlde. Which thing beſide the ſcripture, is euident alſo by experience. For with whome doth the wicked man conſult in his affayres and doubts? With God principally, or with the worlde. Whome doth he ſeeke to, in his affliction? Whome doth he call vpon in his ſickneſſe? From whom hopeth he comfort in his aduerſities? To whome yeeldeth he thankes in his proſperities? Whē a worldly man taketh in hand anie work of importance, doth he firſt conſult with God about the euent therof? Doth he fall downe on his knees, & aſk his aid? Doth he referre it wholly and principally to his honour? If he doe not: howe can hee hope for aid therein at his handes? How can he repaire to him for aſſiſtance, in the dangers and lets that fall out about the ſame? How can he haue anie confidence in him, which hath no parte at all in that work? It is hypocriſie thē (as Iob truly ſaith) for this man to affirme that his confidence is in God: wheras indeed, it is in the world: it is in pharao: it is in Egypt: it is in the

Ier 17.48.

Pro. 10.
Iob. 8.

arme

arme of man: it is in a lie. Hee buildeth not his house with the wise man vpon a rocke: but with the foole vpon the sands: & therfore (as Christ wel assureth him:) *When the raine shall come, and the flouds descend, and windes blow, and altogither shal rush vppon the house* (which shalbe at the houre of death) *then shal this house fall, and the fall of it shalbe great:* Great for the change that hee shall see: great, for the great horror which hee shall conceiue: great, for the great miserie which hee shall suffer: great, for the vnspeakable ioyes of heauen lost: great, for the eternall paines of hell fallen into: great euery way assure thy selfe (deere brother) or else the mouth of God woulde neuer haue vsed this word, great, and this is sufficient for the first reason, why the hope of wicked men is vaine: for that indeede they put it not in God, but in the worlde. Mat. 7.

22 The second reason is, for that albeit they should put their hope in God (yet liuing wickedly) it is vaine; and rather to be called presumption than hope. For vnderstanding whereof, it is to be noted; that as there are two kindes of faith recounted in scripture (the one a dead faith without good workes, that is, which beleeueth al you say of Christ, but yet obserueth not his commaundementes; the other a liuely, a iustifying faith, which beleeueth not onely, but also worketh by charitie, as Saint Paules wordes are:) so are there two hopes following these two faithes: the one of the good, proceeding of a good conscience, whereof I haue spoken before; the other of the wicked: *Wicked men cannot hope in god.* Iacob. 2. Matt. 7. 1. Co 13. and 15. Rom. 1. Gal. 3. Eph. 3.

wicked, resting in a guiltie conscience, which is indeede no true hope, but rather presumption. This Saint Iohn prooueth plainly, when he saith, *Brethren if our hart reprehend vs not, then haue we confidence with God.* That is, if our heart be not guilty of wicked life. And the wordes immediately following doe more expresse the same, which are these; *Whensoeuer wee aske, wee shall receiue of him, for that we keepe hys commaundementes, and doe those thinges which are pleasing in his sight.* The same confirmeth Saint Paule, when hee saith, that *The end of Gods commaundementes is charitie from a pure heart, and a good conscience.* Which wordes, Saint Austen expounding in diuers words, and in diuers places of his workes, prooueth at large, that without a good conscience, there is no true hope that can be conceiued. Saint Paule (saith he) addeth (from a good conscience) Bicause of hope: for he which hath the scruple of an euil conscience, despaireth to attaine that which he beleeueth. And againe; Euery mans hope is in his owne conscience, according as hee feeleth himselfe to loue God. And again, in another booke, the Apostle putteth a good conscience for hope, for hee onely hopeth which hath a good conscience: and hee whome the guilt of an euill conscience doth pricke retireth backe from hope, and hopeth nothing but hys owne damnation. I might here repeate a great many more priuileges & prerogatiues of a vertuous life, which make the same easie, pleasant, and comfortable, but that this chapter groweth to be long: and therefore I will

1. Ioh. 3.

1. Tim. 1.

Saint Austen lib. de doct. Chri. cap. 37.

Saint Austen in prefat. Psa. 31.

I will onely touch (as it were in passing by) two or three of the other pointes of the moste principall: which notwithstanding would require large discourses to declare the same; according to their dignities. And the first is the inestimable priuiledge of libertie and freedome, which the vertuous do enioy aboue the wicked, according as christ promiseth in these wordes, *If you abide in my commaundementes, you shal be my Scholers indeed, and you shal know the truth, & the truth shall set you free.* Which wordes Saincte Paule as it were expounding, saith *Where the spirite of the Lorde is, there is freedome.* And this freedome is ment from the tyrannie and thraldome of our corrupt sensualitie and concupiscence, whereunto the wicked are so in thraldome as there was neuer bondman so in thraldome to a moste cruell and mercilesse tyraunt. This in part, may be conceiued by this one example. If a man had married a riche, beautifull and noble gentlewoman adorned with al giftes and graces, which may be deuised to bee in a woman: and yet notwithstanding shoulde bee so sotted and intangled with the loue of some foule, and dishoneste begger, or seruile mayde of his house, as for her sake to abandon the companie and friendshippe of the said wife: to spende hys tyme in daliaunce and seruice of his base woman: to runne, to goe, to stande at her appoyntment: to put all his liuing and reuenues into her hands, for her to consume and spoyle at her pleasure: to denie her nothing, but to wayte and serue her at her beck: yea, and

7
Libertie of the soule.
Iohn.8.

2.Cor.3.

An example to expresse the bondage of wicked men to their sensualitie.

and to compel his said wife to do the same: would you not thinke this mans life miserable and most seruile? And yet surely, the seruitude whereof we talke, is farre greater, and more intollerable than this. For no woman or other creature in the worlde, is, or can be of that beautie or nobilitie, as the grace of Gods spirite is, to whome man by his creation was espoused, which notwithstanding we see abandoned, contemned and reiected by him, for the loue of sensualitie her enimie, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, we see wicked men so drowned, as they serue her day and night with all paines, perils, and expenses, and do constrain also the good motions of Gods spirit to giue place at euery beck and commaundement of this newe mistres. For wherefore doe they labour? Wherefore doe they watche? Wherefore doe they heape riches togither, but onely to serue their sensualitie, and her desires? Wherefore doe they beate theyr braynes, but onely to satisfie this cruel tyraunt and her passions?

The misery of man ruled by sensualitie.

23 And if you will see indeede how cruel and pittifull this seruitude is: consider but some particular examples thereof. Take a man whom she ouer-ruleth in anie passion: as for example, in the lust of the flesh, and what paines taketh he for her? Howe doth hee labour, howe doth hee sweate in hys seruitude? Howe mightie and strong doeth hee feele her tyrannie? Remember the strength of Sampson, the wisedome of Salomon, the sanctitie of Dauid ouer-

1. Re. 11. Iudg. 14.

throwne

throwne by this tyrannie. Iupiter, Mars, and Hercules, who for their valiant actes otherwise were accounted gods of the Painims: were they not ouercome and made slaues by the inchauntment of this Tyrant? And if you will yet further see of what strength she is, and howe cruelly she executeth the same vppon those that Christ hath not deliuered from her bondage: consider (for examples sake in this kinde) the pitifull case of some disloyall wife, who, though she knowe that by committing adulterie, shee runneth into a thousande daungers and inconueniences (as the losse of Gods fauour, the hatred of her husband, the danger of punishment, the offence of her friendes, the vtter dishonour of her person if it be knowne, and finally the ruine and perill of bodie and soule) yet to satisfie this tyrant, she will venter to cõmit the sinne, notwithstanding any dangers or perils whatsoeuer. 3. Reg. 11.

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in seruitude to this tyrant, and her passions. Looke vpon an ambitious or vaine glorious man, see howe he serueth this mystres: with what care and diligence hee attendeth her commaundementes, that is, to folow after a little winde of mens mouthes: to pursue a little feather flying before him in the ayre: you shall see that hee omitteth no one thing, no one time, no one circumstance for gaining therof. He riseth betime, goeth late to bed: trotteth by day, studieth by night: heere he flattereth, there hee dissembleth, heere he stoopeth, there he looketh bigge: here he maketh friendes, there he *An ambitious man.*

he preuenteth enemies: And to this only end he referreth all his actions, and applyeth all his other matters: as, his order of life, his company keeping, his sutes of apparell, his house, his table, his horses, his seruants, his talke, his behauiour, his iestes, his lookes, and his very going in the streete.

A couetous man.

25 In likewise he that serueth his ladie in passion of couetousnesse: what a miserable slauerie doth he abide? His heart being so walled in prison with money, as he must onely thinke thereof, talke thereof, dreame thereof, and imagine onely newe wayes to get the same, and nothing else. If you should see a Christian man in slauerie vnder the great Turke, tied in a gallie by the legge with chaines there to serue by rowing for euer: you could not but take compassion of his case. And what then shall wee doe of the miserie of the man, who standeth in captiuitie to a more base creature than a Turke, or any other reasonable creature that is, to a peece of mettall, in whose prison he lieth bound, not only by the feete, in such sort as he may not goe any where against the commoditie and commandement of the same: but also by the handes, by the mouth, by the eies, by the eares, and by the heart, so as he may neither doe, speake, see, heare, or thinke any thing, but the seruice of the same? Was there euer seruitude so great as this? Doth not Christ say truly, now *Qui facit peccatum seruus est peccati*: Hee that doth sinne, is a slaue vnto sinne? Doth not S. Peter say well, *A quo quis superatus est, huius & seruus est*: A manne is a slaue to that whereof he is conquered.

Iohn. 8. Rom. 6. 2. Pet. 2.

26 From

16 From this slauerie then are the vertuous deliuered, by the powre of Christ, and his assistaunce: insomuch, as they rule ouer their passions in sensualitie, and are not ruled thereby. This God promised by the prophet Ezechiell, saying: *And they shall know that I am their Lord, when I shal breake the chaines of their yooke, and shall deliuer them from the power of those that ouer-ruled them before.* And this benefite holy Dauid acknowledged in himselfe, when he vsed these most effectuous wordes to God, *O Lorde, I am thy seruaunt, I am thy seruant, and the childe of thy handmaide: thou hast broken my bones, and I will sacrifice vnto thee the sacrifice of praise.* This benefite also acknowledgeth S. Paule, when he saith: that *Our old man was crucified, to the ende the bodie of sinne might be destroyed, & we be no more in seruitude to sinne*: vnderstanding by the old man, and the body of sinne, our concupiscence, mortified by the grace of Christ in the children of God.

Ezec. 34.

Psal. 90.

Rom. 6.

17 After this priuiledge of fredome, foloweth another of no lesse importance than this, and that is, a certaine heauenly peace, and tranquillitie of minde, according to the saying of the Prophet: *Factus est in pace locus eius*: His place is made in peace. And in another place: *Pax multa diligentibus legem tuam*: There is great peace to them which loue thy lawe. And on the contrarie side the Prophet Esaie repeateth this sentence often from God: *Non est pax impiis dicit Dominus*: The Lorde saieth: There is no peace vnto the wicked. And another Prophet saith of the same men: *Contrition & infelisitie*

Peace of minde.

Psal. 75.

Psal. 118.

Esai. 48. 57.

Psal. 13.

is in their waies, and they haue not known the way of peace. The reason of this difference hath beene declared before in that, which I haue noted of the diuersitie, of good and euil men touching their passions. For the vertuous, hauing nowe (by the aide of Christ his grace) subdued the greatest force of their saide passions, doe passe on their life most sweetely and calmely, vnder the guide of his spirite, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not hauing mortified the said passions, are tossed and troubled with the same as with vehement and contrarie winds. And therefore their state and condition is compared by Esay to a tempestuous sea, that neuer is quiet: and by Saint Iames, to a citie or countrie, where the inhabitantes are at warre and sedition among themselues. And the causes heereof are two: first, for that the passions of concupiscence, being manie and almost infinite in number, do lust after infinite thinges, and are neuer satisfied, but are like those bloud-suckers which the wise man speaketh of, that crie alwayes Giue, giue, and neuer ho. As for example: when is the ambitious man satisfied with honour? Or the incontinent man, with carnalitie? Or the couetous man with money? Neuer truely: and therefore, as that mother cannot but be greatly afflicted, which should haue many children crying at once for meate, shee hauing no bread at al to breake vnto them: so the wicked man, beeing greedily called vpon, by almost infinite passions, to yeelde them their desires, must needes be vexed and

Rom 11.

Esaie.57. Iaco.3.

Two causes of disquietnes in wicked men.

Pro.30.

piti-

pitifully tormented; especially, beeing not able to satisfie anie one of their smallest demandes.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be oftentimes one contrary to the other, and doe demaunde contrarie thinges, representing most liuely the confusion of Babell: Gen. 11. where one tongue spoke against another, and that in diuers, and contrary languages. So we see oftentimes, that the desire of honour sayth: Spende here: but the passion of auarice sayth: Holde thy handes. Lecherie sayth: Venture heere: but pride sayth: No, it may turne to thy dishonour. Anger saith: reuenge thy selfe heere: but ambition saith: It is better to dissemble. And finally, heere is fulfilled that, which the prophet sayeth: *Vidi iniquitatem, & contradictionem in ciuitate:* I haue seene iniquitie, and contradiction in the selfe same citie. Iniquitie, for that all the demaunde of these passions are most vniust, in that they are against the worde of God. Contradiction, for that one crieth against the other in their demaunds. From all which miseries God hath deliuered the iust, by giuing the his peace, *which passeth all vnderstanding*, as the Apostle saieth, and which the world can neuer giue nor tast of, as Christ himselfe affirmeth. Psalm. 54. Phil. 4. Io. 14. 17. Mat. 10.

29 And these many causes may be alleaged now (besides many others, which I passe ouer) to iustifie Christes wordes, that his yooke is sweete and easie: to wit, the assistance of grace: the loue of God: the light of vnderstanding from the holy Ghost: the internal consolation of the minde: the quiet

of

of conſcience: the confidence thereof proceeding: the libertie of ſoule and bodye, with the ſweete reſt of our ſpirites, both towardes God, towardes our neighbour, and towardes our ſelues. By all which meanes, helpes, priuiledges, and ſingular benefites, the vertuous are aſſiſted aboue the wicked, as hath beene ſhewed: and their way made eaſie, light, and pleaſaunt: To which alſo wee may adde as the laſt, but not the leaſt comfort, the expectation of rewarde: that is of eternall glorie and felicitie to the vertuous: and euerlaſting damnation vnto the wicked. O howe great a matter is this, to comfort the one, if their life were painefull in godlineſſe: and to afflict the other, amidſt all their great pleaſure of ſinne. The labourer, when he thinketh on his good paye at night: is incouraged to go through though it be paineful to him. Two that ſhould paſſe togeather towardes their countrey, the one to receiue honour for his good ſeruice done abroade; the other as priſoner to be arraigned of treaſons committed in forraine dominions againſt his ſoueraigne, could not be like merry in their Inne vppon the way, as it ſeemeth to me: and though he that ſtood in danger, ſhould ſing, or make ſhewe of courage and innocencie, and ſet a good face vppon the matter: yet the other might well thinke, that his heart had many a colde pul within him: as no doubt but all wicked men haue, when they thinke with them ſelues of the life to come. If Ioſeph and Pharaos baker had knowne both their diſtinct lots in priſon (to wit, that on ſuch a day the one ſhoulde

Expectation of rewarde.

An example

Gen. 40. 41. 43.

be

be called foorth to be made Lord of Egypt, & the other to be hanged on a paire of gallowes) they could hardly haue beene equally merrie: whiles they liued togeather in time of their imprisonment. The like may be said, and much more truely, of vertuous and wicked men in this worlde. For when the one doeth but thinke vppon the day of death (which is to be the day of their deliuerance from this prison) their heartes can not but leape for very ioy, considering what is to insue vnto them after. But the other are afflicted, and fall into melancholy, as often as mention or remembaunce of death is offered: for that they are sure that it bringeth with it their bane, according as the scripture saith: *The wicked man being dead, there remaineth no more hope vnto him.* Pro.11.

30 Well then (deere brother) if all these thinges be so, what should staye thee nowe at length to make this resolution, which I exhort thee vnto? Wilt thou yet say (notwithstanding all this) that the matter is harde, and the way vnpleasant? Or wilt thou beleeue others that tel thee so, though they know lesse of the matter than thy selfe? Beleue rather the word & promise of Christ which assureth thee the contrarie: beleeue the reasons before alleadged, which doe proue it euidently: beleeue the testimonie of them which haue experienced it in them selues (as of King Dauid, Saint Paule, and Saint Iohn the Euangelist, whose testimonies I haue alleadged before of their owne proofe) beleeue many hundreds, which by the grace of God are conuerted daylie in Christendome from vitious life, to the true Mat.11.

seruice

seruice of God: all which doe protest themselues to haue found more, than I haue said, or can say in this matter.

31 And for that thou mayest reply here, and say, that such men are not * where thou art, to giue this testimony of their experience: I can, and doe assure thee, vppon my conscience before God, that I haue talked with no small number of such my selfe, to my singular comfort, in beholding the strong hande and exceeding bountifulnesse of Gods sweetenesse towardes them in this case. Oh (deere brother) no tongue can expresse, what I haue seene heerein: and yet sawe I not the least part of that which they felt. But yet this may I say: that those which are knowne to be skilfull, and to deale so sincerely withal, that others disburden their consciences vnto them for their comfort or counsell, are some part of those, whereof the prophet * saith: *That they worke in multitudes of waters, and do see the maruels of God in the depth*: In the depth (I saye) of mens consciences, vttered with infinit multitude of teares, when God toucheth the same, with his holy grace. Beleeue me (good Reader) for I speake in truth before our Lorde Iesus, I haue seene so great and exceeding consolations, in diuerse great sinners after their conuersion, as no heart can almost conceiue: and the hearts which receiued them, were hardly able to containe the same: so aboundantly stilled downe the heauenly deawe from the most liberal & bountifull hande of God. And that this may not seeme straunge vnto thee, thou must know, that it is recorded of one holy man called

Effrem

B.
* *The soudlier that the gospel is any where receiued, the more examples of the conuersion are to be found: and the more side. not to nied, that a ude of remorse and sorrowing (especially for the externall, or grosser offences) is oft to be found, not onely among counterfeit Christians but among the heathē also.*
* Psal. 106.

Effrem, that hee had so marueilous great consolations after his conuersion, as he was often constrayned to crie out to God: O Lorde retire thy hande from me a little, for that my heart is not able to receiue so extreame ioy. And the like is written of Saint Barnarde: who for a certaine time after his conuersion from the worlde, remained as it were depriued of his senses by the excessiue consolations he had from God. *Gofr. in vi. ta Barn.*

32 But yet if all this cannot moue thee, but thou wilt still remaine in thy distrust, heare the testimonie of one, whome I am sure thou wilt not discredite, especially speaking of his owne experience in himselfe. And this is the holy martyr and doctor Saint Cyprian, who writing of the very same matter to a secret friend of his, called Donatus, confesseth, that he was before his conuersion of the same opinion that thou art of: to wit, that it was impossible for him to chang his manners, and to finde such comfort in a vertuous life as after he did: being accustomed before to all kinde of loose behauiour. Therefore he beginneth his narration to his friende in this sort: *Accipe quod sentitur antequam dicitur.* Take that which is felt, before it bee learned: and so followeth on with a large discourse, shewing that he proued nowe by experience which he could neuer beleeue before his conuersion, though God had promised the same. The like writeth S. Augustine of himselfe in his bookes of confession: shewing that his passions would needes perswade him before his conuersion, that hee should neuer be able to abide the austeritie of a vertuous life, especi- *Lib. ep. 1.* *Lib. 6. conf. cap. 12.*

ally

ally touching the sinnes of the flesh (wherein he had liued wantonly, vntill that time:) it seemed impossible that hee coulde euer abandon the same, and liue chastlie: which notwithstanding he felt easie, pleasaunt, and without difficultie afterwarde. For that he breaketh into these wordes: My God let me remember and confesse thy mercies towardes me: let my very bones reioyce and say vnto thee: *O Lord, who is like vnto thee? Thou hast broken my chaines and I will sacrifice to thee a sacrifice of thankesgiuing.* These chaines were the chaines of concupiscence, whereby hee stoode bounden in captiuitie before his conuersion as he there confesseth: but presently thereupon he was deliuered from the same, by the helpe of Gods most holy grace.

Lib. 3. conf.

Psal. 34.

Psal. 115.

33 My counsell should be therefore (gentle Reader) that seeing thou hast so manie testimonies, reasons, and promises of this matter, thou shouldest at least proue once by thine owne experience, whether this thinge bee true or no: especially seeing it is a matter of so great importance, and so worthie thy triall: that is, concerning so neere thy eternall saluation as it doth. If a meane fellowe should come vnto thee, and offer, for hazarding of one crowne of gold, to make thee a thousande by Alchimie, though thou shouldest suspect him for a cosoner: yet the hope of gaine being so great, and the aduenture of so small losse: thou wouldest goe nigh for once to prooue the matter. And howe much more shouldest thou do it in this case, where by proofe thou canst leese nothing: and if thou speede wel, thou

thou maist gaine as much as the euerlasting ioy of heauen is woorth.

34 But yet here by the way, I may not let passe to admonishe thee of one thing, which the auncient fathers & saints of God that haue passed ouer this riuer before thee (I meane the riuer deuiding betweene Gods seruice and the worlde) doe affirme of their owne experiences: and that is, that as soone as thou takest this worke of resolution in hand, thou must respect assaults combats, and open war within thy selfe as Saint Cyprian, Saint Austen, Saint Gregorie, and Saint Barnarde doe affirme, and vppon their owne proofe. This doe Cycill and Origen shewe in diuerse places at large. This doeth Saint Hillarie prooue by reasons and examples. This doeth the Wiseman forewarn thee of, willing thee: *When thou art to come to the seruice of God, to prepare thy minde vnto temptation.* And the reason of this is, for that the diuell possessing quietly thy soule before, lay still, & sought onely meanes to content the same, by putting in newe and newe delightes, and pleasures of the flesshe. But when hee seeth thou offerest to goe from him: he beginneth straight to rage, and to mooue sedition within thee, and to tosse vp & downe both heauen and earth, before he wil leese his kingdome in thy soule. This is euident by the example of him whome Christe comming downe from the hill, after his transfiguration deliuered from a deafe and dumb spirite. For albeit the Diuel woulde seeme neither to heare nor speake, whyle hee possessed that body quietly: yet when Christ

Resistance at the beginning.

Cyp. li. 1. c. 1. Aug. li. 1. doct. ca. 23. Greg l. Mor. 4. c. 24. li. 30. ca. 18. Ber. in Ps. 90. Cyr. lib. de ora. Or. ho. 3. in Exo. & Leu. & 11. Iosue. Hil. in Psa. 118. Eccle. 2.

Mark. 9.

Christ commaunded him to go out, he both heard, and cried out, and did so teare & rent that poore bodie before he departed, as all the standers by thought him indeede to be dead. This also in figure was shewed by the storie of Laban, who * neuer persecuted his sonne in lawe Iacob, vntill he would depart from him. And yet more was this expressed in the doinges of Pharao, who after once he perceiued that the people of Israel meant to depart from his kingdome, neuer ceased greeuously to afflict them, (as Moses testifieth) vntill God vtterly deliuered them out of his handes, with the ruine and destruction of all Egypt their enemies. Which euent the holy doctors and saintes of the Church, haue expounded to be a plaine figure of the deliuerie of soules from the tyrannie of the Diuell.

Gen. 31. B. * He was verie grieuous vnto him before: but he did not followe after him in hostile maner till hee departed from him. Exod. 5.

35 And nowe, if thou wouldest haue a liuely example of all this that I haue sayde before, I coulde alleage thee many: but for breuitie sake, one onely of S. Austens conuersion shall suffice, testified by himselfe in his bookes of confession. It is a maruelous example, and conteineth many * notable & comfortable pointes. And surely whosoeuer shall but reade the whole at large especially in his sixt, seuenth, and eight bookes of his cōfessions, shal greatly be mooued & instructed thereby. And I beseech the Reader that vnderstandeth the Latine tongue, to viewe ouer, at least but certaine Chapters of the eight booke, where this saints final conuersion (after infinite combates) is recounted.

The conuersion of S. Augustl. B. * Yet some pointes of the storie at large are such, as that a man may easyel doubt whereadmes of Satan to illude and deceiue: as beholde to our comfort the goodnes of God in his conuersion. Lib. 8. confess. cap. 1. & 2.

It

It were too long to repeate here, though in deede it be such matter as no man neede to be wearie to heare it. There he sheweth how he was tossed and troubled in this conflict betweene the flesh and the spirite, betweene God drawing on the one side, & the world the flesh, and the diuell, holding backe on the other part. Hee went to Simplicianus a learned olde man, and deuout Christian: he went to S. Ambrose Bishop of Millan: and after his conference with thē, he was more troubled then before. He consulted with his companions, Nebridius, and Alipius: but all would not ease him. Till at length a Christian, Courtier & Captaine, named Ponitition, had by occasion tolde him and Alipius of the vertuous life that S. Antony led, who a little before had professed * a priuate and a solitarie life in Egypt: as also all others (hee then hearde) did euen in Millan it selfe, where then he was. Which when he had hearde, then withdrawing him selfe aside, hee had a most terrible combate with him selfe. Whereof he writeth thus: what did I not say against my selfe in this conflict? Howe did * I beate and whippe mine owne soule, to make her followe thee (O Lorde?) But she helde backe, she refused and excused her selfe: and when all her argumentes were conuicted, she remayned trembling and fearing as death to be restrayned from her loose custome of sinne: Whereby shee consumed her selfe

B.

*This kind of monastical or priuate life was verie auncient & such as the time and estate of the Church required thē: but that which after in place therof sprung vp among vs, was of later time, and being at the first far vnlike to the other the longer it stoode did notwithstanding still degenerate more and more till at the length it grewe intollerable.

* Cap. 7.

euen

euen vnto death. After this hee went into a garden with Alipius, his companion: and
Chap. 8. there cried out vnto him: *Quid hoc est? quid patimur: Surgunt indocti & cœlum rapiunt, & nos cum doctrinis nostris, sine corde, ecce vbi voluitamur in carne & sanguine.* What is this? (Alipius) what suffer we vnder the tyrannie of sinne? Vnlearned men (such as Anthonie and others: for he was altogether vnlearned) do take heauen by violence: & we with all our learning, without hearts, beholde howe we lye graueling in flesh and bloud. And he goeth forward in that place, shewing the woonderfull and almost incredible tribulations that hee had in this fight that day. After this he went foorth into an orcharde: and there he had yet a greater conflict. For there all his pleasures past represented themselues before his eies, saying:
Marke this gentle reader. *Dimittesne nos, & a momento isto non erimus tecum vltra in æternum, &c.* What, wilt thou depart from vs? And shall wee be with thee no more for euer, after this moment? Shall it not be lawfull for thee to doe this or that no more hereafter? And then (sayth S. Austen) O Lorde, turne from the minde of thy seruaunt, to thinke of that, which they obiected to my soule. What filth, what shamefull pleasures did they lay before mine eyes. At length he sayth, that after long and tedious combates a marueilous tempest of weeping came vpon him: & being not able to resist he ran away from Alipius, and cast himselfe on the ground vnder a fig tree, and gaue full scope vnto his eies, which brought foorth presently whole
Cap. 10. floodes of teares. Which after they were a little

little past ouer, he began to speake to God in this sort? *Et tu Domine, vsquequo? quamdiu, quam diu, cras & cras? quare non modo? quare nō hac hora finis est turpitudinis meæ?* O Lorde, howe long wilt thou suffer mee thus? Howe long, howe long shall I say, to morrowe, to morrowe? Why should I not doe it nowe? Why should there not be an ende of my filthie life, euen at this houre? And after this followeth his finall and miraculous cōuersion, togeather with the conuersion of Alipius, his companion, which because it is set downe briefly by himselfe, I will recite his owne wordes, which are as followeth, immediately vpon those which went before. *Lib. 8. ca. 12.*

36 I did talke this to God, and did weepe most bitterlie, with a deepe contrition of my heart: and beholde, I hearde a voyce, as if it had beene of a boy or maide singing from some house by, and often repeating: Take vp and reade, take vp and reade. And streight way I chaunged my countenance, and began to thinke most earnestly with my selfe, whether children were woont to sing any such thing, in any kinde of game that they vsed: but I neuer remember, that I had heard any such thing before. Wherefore represſing the force of my teares: I rose, interpreting no other thing, but that this voyce came from heauen, to bid me open the booke that I had with mee (which was Saint Paules Epistles) and to reade the first Chapter that I should finde. For I had hearde afore of Saint Anthonie, howe he was admonished to his conuersion, by hearing a sentence of the Gospell, which

S. Austens finall conuersion, by a voice frō heauen.

S. Anthonies conuersion. Athanasius in vita Anthonii.

which was reade, when hee by occasion came into the Church: and the sentence was, *Goe, and sell all thou hast, and giue to the poore: and thou shalt haue a treasure in heauen: and come and followe me.* Which saying Saint Anthonie taking as spoken to him in particular, was presently conuerted to *thee (O Lorde.) Wherefore I went in haste to the place where Alipius sate, for that I had left my booke there when I departed: I snatched it vp, and opened it, and reade in silence the first Chapter that offered it selfe vnto mine eyes: and therein were these woordes; *Not in banquetings, or in drunkennesse: not in wantonnesse, and chamber-workes: not in contention and emulation: but doe you put on the Lorde Iesus Christ: and do you not performe the prouidence of the flesh in concupiscence.* Further than this sentence I wold not read, neither was it needefull. For presently with the ende of this sentence, as if the light of securitie had beene powred into my heart, all the darkenesse of my doubtfulnesse fled away. Whereupon putting in my finger, or some other signe (which now I remember not) vpon the place I clooſed the booke, and with a quiet countenaunce opened the whole matter to Alipius. And hee by this meanes vttered also that which nowe wrought in him (which I before knewe not:) he desired that he might see

Mat. 19.

B.

* *In such thinges as are peculiar or proper to som (as this was) there can be no general rule drawne vnto others, that can stand by vndoubted warrãt, without some speciall calling besides, and so may it wel be doubted whether S. Anthony had on that place sufficient groũdwoorke of those bie doinges, vnlesse he had some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not, but to such thinges as we are all bounden vnto, and vpon such a plaine as speaketh to all.*

* *Rom. 13.*

what

what I had reade: and I shewed him. Hee marked it all, and went further also than I had reade. For it followeth in Saint Paul (which I knewe not,) *Take vnto you him that is yet weake in faith.* Which Alipius applyed vnto himselfe, and opened his whole state of doubtfulnesse vnto me. But by this admonition of Saint Paule, he was established, and was ioyned to mee in my good purpose: but yet calmely, and without any troublesome cunctation according to his nature and manners, whereby hee differeth alwayes greatly from mee, in the better part. *Rom. 14.*

37 After this wee went to my mother: we tell her the matter: she reioyceth: we recite vnto her the order of the thing: shee exalteth and triumpheth, and blessed thee (O Lorde, which art more strong and liberall, than we can aske or vnderstande) for that she sawe nowe much more granted to her from thee, touching mee, than she was woont to aske with her petifull and lamentable sighes. For thou hadst so converted me nowe to thee, that I neyther sought for wife, nor any other hope at all of this worlde: liuing and abiding in that *rule of faith, in which thou didst reueale me vnto her so many yeares before. And so thou didest turne her sorrowe nowe into more abundant ioye than shee could wisher

Her name was Monica: a verie holy woman as he sheweth. lib. 9. c. 9. 10. 11. 12. 13.

R.

** Which was but a more careful endeuor in the way of godlinesse, such as was not vsed of the common sort. And so is this example of his, no patronage to any of our later monastaries or rules, that were laden with loosenesse and superstition: which notwithstanding some woulde gladly defende by this rule of his.*

and into much more deere and chaſt ioye, than ſhe could require by my children her nephewes, if I had taken wife. O Lorde, I am thy ſeruant, I am nowe thy ſeruant, and childe of thy handmaide, thou haſt broken my chaines, and I wil ſacrifice to thee therfore a ſacrifice of praiſe. Let my heart and tongue prayſe thee and let my bones ſaye to thee, O Lorde, who is like vnto thee. Let them ſay it (O Lorde) and do thou make anſwere (I beſeech thee) and ſay to my ſoule, *I am thy ſaluation.* Hitherto are Saint Auſtens wordes.

lib. 9. cap. 1.

Annotations vpō this conuerſion.

38 In this maruelous example of this famous mans conuerſion, there bee diuerſe thinges to bee noted, both for our comfort, and alſo for our inſtruction. Firſt is to bee noted the great conflict he had with his ghoſtlie enemie before he could get out of his poſſeſſion and dominion. Which was ſo much the more (no doubt) for that hee was to bee ſo great a piller afterwarde in Gods Church. And we ſee, Alipius founde not ſo great reſiſtance: for the enemie ſawe there was much leſſe in him, to hurt his kingdome than in Auſten. Which ought greatly to animate them, that feele great reſiſtaunce, and ſtrong temptations againſt their vocation: aſſuring themſelues, that this is a ſigne of grace and fauour, if they manfullie goe through. So was Saint Paule called (as we reade) moſt violently being ſtriken downe to the grounde, and made blinde by Chriſt before his conuerſion: for that hee was a choſen veſſell, to beare Chriſtes name vnto the Gentles.

Thoſe that are to be beſt men, haue greateſt conflict in their conuerſion.

39 Secondly

39 Secondly it is to be noted, that although this man had most strong passions before his conuersion, and that in the greatest, and moste incurable diseases, which commonly afflict worldly men: as in ambition, couetousnesse, and sinnes of the flesh, as himselfe before confesseth: which maladies possessed him so stronglie in deede, as hee thought vnpossible (before his conuersion) euer to subdue and conquere the same: yet afterwarde hee prooued the contrarie by the helpe of Gods omnipotent grace. Thirdlie also is to bee noted, that he hadde not onely a good victorie ouer these passions, but also founde great sweetenesse in the way of vertuous life. For a little after his conuersion he writeth thus, I could not be satisfied (O Lorde) in those dayes, with the maruelous sweetenesse which thou gauest me: how much did I weepe in * thy hymns and canticles, beeing vehemently stirred vp with the voyces of thy Church singing most sweetely? Those voyces did runne into mine eares, and thy trueth did melt into mine heart, and thence did boyle out an affection of pietie, and made teares to runne from me, and I was in most happiest state with them. Lib.6.ca.6. & 15. Lib.9.ca.6.

B.

* When the people of God did sing their psalms of thankesgiuing and praises to God.

40 Fourthlie is to bee noted for our instruction and imitation, the behauiour of this man about his vocation. First in searching and trying out the same by his repaire to Saint Ambrose, Simplicianus, and others: by reading the worde of God, frequenting of good company, and the like: which thou oughtest also (good Reader) to

S. Austens diligence in trying out his vocat.o.

doe, when thou feeleſt thy ſelfe inwardlie mooued: and not to lie dead as many are woont, reſiſting openly the holy Ghoſt, with all good motions, and not ſo much as once to giue eare to the knocking of Chriſte, at the doore of their conſciences. Moreouer, Saint Auſten as we ſee, refuſed not the meanes to knowe his vocation, but prayed, wept, and oftentimes retyred himſelfe alone from companie to talke with God in that matter. Which manie of vs will neuer doe: but rather doe deteſt and flie all meanes, that may bring vs into thoſe cogitations of our conuerſion. Finally Saint Auſten after hee had once ſeene cleerely the will and pleaſure of God: made no more ſtaye of the matter, but brake off ſtrongly from all the worlde and vanities thereof: gaue ouer his Rhetoricke lecture at Millan: left all hope of promotion in the court, and betooke himſelfe to ſerue God throughly: and therefore no maruell, if he receiued ſo great conſolation and aduauncement from God afterwarde, as to bee ſo woorthie a member in his Church. Which example is to bee followed of all them that deſire to keepe a good conſcience, ſo farre foorth as ech mans condition and ſtate of life permitteth.

Apo. 3.

Lib. 9. ca. 2.

Violence to be vſed at the beginning of our conuerſion.

41 And heere by this occaſion, I may not let paſſe to aduertiſe thee good Reader, and alſo by Saint Auſtens example to forewarne thee, that whoſoeuer meaneth to make his reſolution thoroughlie, muſt vſe ſome violence at the beginning. For as fire if you ruſhe in vppon it with force,

force, is easilie put out, but if you deale softly, putting in one hande after another, you may rather hurt your selfe than extinguish the same: so is it with our passions, who require manhoode and courage for a time at the beginning, which whosoeuer shall vse, togither with the other meanes thereunto appertayning, hee shall most certainely finde that thing easie, which nowe he thinketh heauie, and that most sweete, which nowe he esteemeth so vnsauerie. For proofe whereof, as also for conclusion of this Chapter, I will alledge a short discourse out of Barnarde: who after his fashion proueth the same fitly out of the scriptures. Christ sayth vnto vs, *Take my yoke, you shall finde rest.* This is a maruelous noueltie: but it commeth from him which maketh all thinges newe. He that taketh vp a yoke findeth rest: hee that leaueth all, findeth a hundred times so much. He knewe well this (I meane that man according to the heart of God) which *sayd in his Psalme,* * *Doth the seate of iniquitie cleaue to thee (O Lorde) which feigneſt a labour in thy commaundementes?* Is not this a feigned labour (deere brethren) in a commaundement? I meane, a light burden, an easie yoke, an annointed crosse. So in old time he sayde to Abraham, * *Take thy sonne Isaac whom thou loueſt, and offer him vnto me a sacrifice.* This was a feigned labour in a commaundement: for Isaac being offered hee was not killed, but sanctified thereby. Thou therefore if thou heare *with those wordes of Christ that therewithall of the light burden & easie yoke.* * Psal. 93.

Barn. in verba euang. gelii, Ecce nos reliquimus omnia, &c.

B.

* *The place being better considered, it doth not appeare that Dauid so said. Neuertheleſſe, that which Barnard doth gather out of it doth stande very well* be alledged.

* Gen. 22.

the voyce of God within thy heart, willing thee to offer vp Isaac (which signifieth ioye or laughter) feare not to obey it faithfully and constantlie: whatsoeuer thy corrupt affection iudgeth of the matter, be thou secure. Not Isaac but the Ramme shall die for it: thy ioye shall not perishe, but thy stubbornnesse onely, whose hornes are intangled with thornes, and cannot be in thee without the prickinges of anxietie. Thy Lorde doth but tempt thee as he did Abraham, to see what thou wilt doe. Isaac (that is, thy ioye in this life) shall not die, as thou imagineſt, but shall liue: onely hee must be lifted vp vpon the good, to the end thy ioye may bee on high, and that thou maiest glory not in thine owne flesh, but onely in the crosse of thy Lorde, by whom thy selfe also art crucified: crucified (I say) but crucified to the worlde: for vnto God thou liuest still, and that much more than thou didst before.

Gal. 3.

CHAP. II.

Of the seconde impediment, which is persecution, affliction, and tribulation, whereby manie men are kept from the seruice of God.

MAny there are in the world abroade, who either vpon these considerations before laid down: or for that they see some good men to liue as merrily as themselues, are content to yeld thus much, that in very deede they esteeme vertuous life to be plea-

sant

ſant ynough, to ſuch as are once entred in thereunto: and that in good ſooth for their owne parts, they could be content to follow the ſame, if they might do it with quiet and peace of all hands. But to requeſt them vnto it in ſuch time or place, or with ſuch order and circumſtances, as tribulation, affliction, or perſecution may fall vpon them, for the ſame: they thinke it a matter vnreaſonable, to be demanded, and themſelues very excuſable; both before God and man, for refuſing it. But this excuſe is no better, than the other going before, of the pretended difficultie: for that it ſtandeth vpon a falſe grounde, as alſo vpon an vniuſt illation, made vpon that grounde. The ground is this: that a man may liue vertuouſly, and ſerue God truely, with all worldly eaſe, and without anie affliction, tribulation, or perſecution: which is falſe: for that, albeit externall contradictions, and perſecutions bee more in one time than in an other; more in this place, than in that: yet can there not bee anie time or place without ſome, both externall, and internall. Which although (as I haue ſhewed before) in reſpect of the manifolde helpes and conſolations ſent from God in counterpoize of the ſame, they ſeeme not heauie nor vnpleaſant vnto the godlie: yet are they in themſelues both great and weightie, as would appeare if they fell vpon the wicked & impatient. Secondly, the illation made vpon this ground, is vniuſt: for that it alleadgeth tribulation, as a ſufficient reaſon to abandon Gods ſeruice, which God himſelfe hath ordained for a meane to the contrarie effect:

that

that is, to drawe men thereby vnto his seruice. For better declaration whereof (the matter being of verie great importance) I will handle in this Chapter, these foure pointes. First whether it be ordinarie for all that must be saued, to suffer some kinde of persecution, tribulation, or affliction. Secondly, what are the causes why God (so louing vs as hee doeth) would choose and appoint so to deale with vs heere in this life. Thirdly, what principall reasons of cõfort, a man may haue in tribulatiõ. Fourthly, what is required at his handes in that state. Which foure pointes, being declared, I doubt not but great light shal appeare in this whole matter, which seemeth to flesh and bloud to be so full of darkenes and improbabilities.

Four points to be handled in this chapter.

Whether al good men must suffer tribulation or no.

2 And touching the first, there needeth little proofe: for that Christ himselfe sayth to his disciples, and by them to all other his seruaunts: *In mundo pressuram sustinebitis*: In the worlde you shall sustaine affliction. And in another place: *In your patience shall you possesse your soules*. That is, by suffering patienly in aduersities: which S. Paul yet vttereth more plainely when he sayeth, *All those that wil liue godly in Iesus Christ, shal suffer persecution*. If al, thē none can be excepted. And to signifie yet further the necessity of this matter, both Paul & Barnabas also did teach (as S. Luke reporteth) *That we of necessity must enter into the kingdome of God by many tribulations*, vsing the worde *Oportet*, which signifieth a certaine necessitie. And Christ himselfe yet more reuealeth this secrete, when he sayeth to S. Iohn the

Iohn. 16.
Luc. 21.
2. Tim. 3.
Act. 14.

Euan-

Euangelist: *That he chastiseth al those whom he loueth.* Which woordes, the Apostle as it were expounding to the Hebrewes, saith: *Flagellat omnem filium quem recipit*: Hee whippeth euerie child whom he receiueth. And the Apostle vrgeth this matter so farre in that place, as hee affirmeth plainly, all those to bee bastardes, and no children of God, which are not afflicted by him in this life. The same position Saint Paule holdeth to Timothie: *Si sustinemus & conregnabimus*: If we suffer with Christ, wee shall raigne with Christ; and no otherwise. Wherein also concurreth holy Dauid, when hee saith: *Multæ tribulationes iustorum*: The iust are appointed to many tribulations.

Apo. 3.
Heb. 12.
Verse. 8.
2. Tim 2.
Psal. 33.

3 The same might be prooued by many other meanes, as by that, Christ sayth: *Hee came not to bring peace, but the sworde into the world.* Also by that Saint Paule sayth: *That no man can be crowned except he fight lawfully.* But how can we fight, if we haue no enemie to oppugne vs? The same signifieth Christ in the Apocalyps, when hee repeateth so often, that heauen is onely for him that conquereth. The very same is signified by the ship, whereinto Christ entered with his Disciples, which was tossed and tumbled as if it would haue bene drowned: this (I saie) by the auncient fathers exposition, was a figure of the troubles and afflictions, that al those should suffer, which do rowe in the same with Christ our Sauiour. The same also is prooued by, that the lyfe of man is called a warefare vpon earth: and by that he is appointed to labour and trauell:

Mat. 10.
2. Tim. 2.
ca. 2. & 3.
Mat. 8.
Iob. 7.
Iob. 5.

uel while hee is here: also by that, his life is repleniſhed with many miſeries, euen by the appointment of God after mans fall. The ſame alſo is ſhewed by that, that God hath appointed euery man to paſſe through the paines of death, before he come to ioy: alſo, by the infinite contradictions and tribulations, both within and without, left vnto man in this life: as for example, within are the rebellions of his concupiſcence and other miſeries of his minde, wherewith he hath continually to make warre, if he will ſaue his ſoule. Without, are the world, and the Diuell, which do neuer ceaſſe to aſſault him, now by faire meanes, and now by foule: now by flatterie, and nowe by threat: now alluring by pleaſure and promotion, now terrifiyng by affliction and perſecution, againſt all which the good Chriſtian hath to reſiſt manfully, or els he leeſeth the crown of his eternall ſaluation.

Iob. 13.

The examples of ſaincts.

4 The verie ſame alſo may be ſhewed by the examples of all the moſte renowmed ſainctes from the beginning: who were not onely aſſaulted internally with the rebellion of their owne fleſhe: but alſo perſecuted and afflicted outwardly: thereby to confirm more manifeſtly this purpoſe of God. As we ſee in Abel, perſecuted and ſlain by hys owne brother, aſſoone as euer hee began to ſerue God: alſo in Abraham, afflicted diuerſly after he was once choſen by God: and moſt of all by making him yeeld to the killing of his owne deere and onely childe. Of the ſame cuppe dranke all hys children and poſteritie that ſucceeded him, in Gods fauour: as Iſaack, Iacob, Ioſeph, Moſes,

Gen. 4.

Gen. 22.

Iudith. 8.

Moses, & al the prophets: of which Christ himselfe giueth testimony, how their bloud was shed most cruelly by the worlde. The affliction also of Iob is woonderful, seeing the Scripture affirmeth it to haue come vpon him by Gods speciall appointment, hee being a most iust man. But yet more wonderfull was the affliction of holy Tobias, who among other calamities, was stricken blinde by the falling downe of swallowes doung into his eyes: of which the Aungel Raphael told him afterwardes. *Because thou wert a man acceptable to God, it was of necessitie that this tentation should proue thee.* Behold the necessity of afflictions to good men. I might adde to this, the example of Dauid and others: but that the Apostle giueth a generall testimonie of all the saincts of the olde Testament, saying: *That some were racked, some reproched, some were whipped, some were chained, some imprisoned: others were stoned, cut in peeces, tepted, and slain with the sword: some went about in haire-cloth, in skins of goates, in great need pressed and afflicted: wandring and hiding themselues, in wildernesses, in hills in caues, & holes vnder ground, the world not being worthie of them:* Of all which he pronounceth this comfortable sentence, to be noted of all men: *Non suscipientes redemptionem, vt meliorem inuenirent resurrectionem:* that is, God would not deliuer them from these afflictions in this life, to the end their resurrection and rewarde in the life to come, might bee more glorious. And this of the saincts of the old testament.

Ma. 5. 2. 23. Luc. 13.

Iob. 2.

Tob. 2.

Tob. 12.

Heb. 11.

§ But now in the newe testament, founded

ded expreſſedly vppon the croſſe, the matter ſtandeth much more plaine, and that with great reaſon. For if Chriſt could not go into his glorie, but by ſuffering as the Scripture ſaith: then by the moſte reaſonable rule of Chriſt, affirming, that *The ſeruaunt hath not priuiledge aboue his maiſter*, it muſt needes follow, that all haue to drinke of Chriſtes cup, which are appointed to bee partakers of his glorie. And for proofe heereof: looke vppon the deereſt friendes that euer Chriſt had in this life, & ſee whether he had part thereof or no. Of his mother, Simeon propheſied and told her at the beginning: *That the ſworde of tribulation ſhould pearſe her heart.* Signifiyng thereby the extreame afflictions that ſhe felt afterward in the death of her ſonne, and other miſeries heaped vpon her. Of the Apoſtles it is euident, that beſide all the labours, trauels, needes, ſufferinges, perſecutions, and calamities which were infinite, and in many ſight intollerable (if we beleue ſaint Paule, recounting the ſame) beſide all this (I ſaie) God would not be ſatiſfied, except he had their bloud alſo: and ſo we ſee that hee ſuffered none of them to die naturally, but only ſaint Iohn: albeit, if wee conſider what Iohn alſo ſuffered in ſo long a life as he liued, being baniſhed by Domitian to Pathmos: and at another time, thruſt into a tun of hot oile at Rome (as Tertullian and S. Ierome doe report) wee ſhall ſee that hys parte was no leſſe than others in this cuppe of his maiſter. I might reckon vp heere infinite other examples: but it needeth not. For it may ſuffice, that Chriſt hath giuen

Luc. 24.
Mat. 10.
Luc. 6.
Mat. 10.
Luc. 2.
1. Cor. 4.
2. Cor. 4.
6. 11. 12.
Act. 20.
Rom. 8.
Iohn. 21.
Tert. lib. de preſcri. hereti.
Ierom. lib. tō. Ia. vir.

this

this generall rule in the new testament: *Hee that taketh not vp his crosse and followeth me, is not worthie of me.* By which is resolued plainly, that there is no saluation now to be had, but onely for them that take vp (that is, doe beare willingly) their proper crosses, and therewith do follow their captaine, walking on with his crosse on hys shoulders before them. Mat. 10.

An obiection answered.

6 But heere some man may say: If thys be so, that no man can be saued without a crosse, that is, without affliction, and tribulation, how do all those that liue in peaceable times and places, where no persecution is, no trouble, no affliction or tribulation? To which I aunswere: first, that if there were anie such time or place, the men liuing therein, shoulde be in great daunger: according to the saying of the prophet: *They are not in the labour of other men, nor yet whipped and punished as others are: and therfore pride possessed them, and they were couered with iniquitie and impietie: and their iniquitie proceeded of their fatnesse, or abundance.* Psal. 72. Secondly I aunswere: that there is no such time or place so voyde of tribulation, but that there is alwaies a crosse to be found, for them that will take it vp. For eyther is there pouertie, sickneslie, slaunder, enmitie, iniurie contradiction, or some like affliction offered continually: for that, those men neuer want in the world, whereof the Prophet said: *These that doe render euill for good, did detract frō me, for that I followed goodnesse.* Psal. 37. At the least wise, there neuer want those domesticall enemies, of which Christ speaketh: I meane, either our

kindred

kindred and carnal friendes, which commonly resist vs, if wee begin once thorowly to serue GOD: or els our owne disordinate affections, which are the moste perillous enemies of all: for that they make vs warre vpon our owne ground. Againe, there neuer want the temptations of the worlde, and Diuell: the resisting whereof is muche more difficult in time of peace and wealth than in time of external affliction and persecution: for that these enemies are stronger in flatterie, than in force: which a godly father expresseth by this parable. The sunne and winde (sayth hee) agreed on a day to prooue their seuerall strengthes, in taking a cloke from a wayfaring man. And in the forenoone the winde vsed all violence that hee coulde to blowe off the said cloke: but the more he blewe, the more fast held the traueller his cloke, and gathered it more closely about him. At afternoone the sun sent forth his pleasant beames, and by little and little so entered into this man, as he caused him to yeeld and put off, not onely his cloke, but also his cote. Wherby is meant (saith this father) that the allurement of pleasure are more strong and harder to be resisted, than the violence of persecution. The like is shewed by the example of Dauid, who resisted easily many assaultes of aduersitie: but yet fell daungerously in time of prosperitie. Whereby appeareth that vertuous men haue lesse warre in tyme of peace, than in tyme of persecution: and that neuer there wanteth occasion of bearing the crosse; and suffering affliction, to him

Time of peace more dangerous than of persecution.

A parable.

2. Re. 11.

him that wil accept of the same. And this may suffice for this first point to proue that euery man must enter into heauen by tribulation, as Saint Paul saith.

Touching the second, why God woulde haue this matter so: it were sufficient to answere, that it pleased him best so, without seeking any further reason of his meaning herein: euen as it pleased him * without all reason in our sight, to abase his sonne so much as to send him hither into this world to suffer and die for vs. Or if we will needs haue a reason heereof, this one might be sufficient for al: that seeing we look for so great a glorie as we do, we shuld labor a litle first for the same, & so be made somwhat worthie of Gods fauour, and exaltation. But yet for that it hath pleased his deuine maiestie, not onely to open vnto vs hys wyll and determination for our suffering in this life: but also diuers reasons of his most holy purpose and pleasure therein, for our further incouragement and consolation which doe suffer: I will in this place repeate some of the same, for declaration of his exceeding great loue, and fatherly care towardes vs.

The cause why God sendeth affliction to the godly.

B

**There was great reason in it, for that, seeing man hadde sinned by man was the iustice of God to be satisfied, which notwithstanding no man, but he alone could doe. Whereby it may seeme that although God hath giuen to this our Authour a verie good gift in perswading to godlinesse of life (for which wee haue to esteeme of him accordingly:) yet hath he not giuen him therewithall, so full a knowledge of the misterie of our redemption in Christ. So il it lesse maruell, that hee is in matters of controuersie further to seeke, than otherwise by his godly disposition we may think that he should.*

8 The first cause then, & the most princi-

pall,

1 Increase of glorie.

pall; is to increase thereby our glory in the life to come. For hauing appointed by hys eternall wisedome and iustice, that none shall be crowned there, but such as indure (in som good measure) a fight in the world: the more and greater combates that he giueth (together with sufficient grace to ouercome therein) the greater crown of glory prepareth hee for vs at our resurrection. This cause toucheth the Apostle in the wordes alleadged of the saincts of the olde testament, to wit, that they receiued no deliueraunce from their miseries in this world, to the ende that they might finde a better resurrection in the world to come. This also meant Christ expresely when hee sayde *Happie are they which suffer persecution, for theirs is the kingdome of heauen: happie are you when menne speake euill. and persecute you, &c. Reioyce and be glad (I say) for that your reward is great in heauen.* Hitherto also appertain al those promises. *Of gaining life, by leesing life: of receiuing a hundred for one,* and the like. Heerehence do proceede al those large promises to mortification, & newnesse of life. In both which are great conflictes against the flesh, world, and our own sensualitie, and cannot be performed but by sufferinges and affliction. Finally, Saint Paul declareth this matter fully: when he saith: *That a little and short tribulation in this life worketh a weight of glory ouer all measure in the height of heauen.*

2. Tim. 2. Apoc. 2.

Heb. 11.

Mat. 5.

Mat. 10. Mat. 19. Esay. 59.

2 Hate of the world.

9 The second cause why God appoynted this, is to drawe vs thereby from the loue of the worlde, his professed enimie: as in the next chapter shal be shewed at large.

This

This cause the Apostle Sainct Paule vttereth in these wordes: *Wee are punished of God, to the ende wee should not be damned with this world.* 1.Cor.11. Euen then, as a Nurse, that to weane her childe from the likeing of her mylke, doeth annoynt her Teate with Aloes, or som other such bitter thing: so our mercifull father, that would retire vs from the loue of worldly delightes, whereby infinite men do perish daily, vseth to send tribulation; which of all other thinges hathe most force to worke that effect: as wee see in the example of the prodigall sonne, who could by no means be staied from hys pleasures, but onelie by affliction. Luc.15.

3 *A medicine to cure our diseases.*

Thirdly, God vseth tribulation as a most present and souereigne medicine, to heale vs of many diseases otherwise almost incurable. As first, of a certaine blindnesse, and careles negligence in our estate, contracted by wealth, and prosperitie. In which sense the scripture saith: that *Affliction giueth vnderstanding.* Eccle.28. And the wise man affirmeth: that *The rodde bringeth wisedome:* Pro.29. as also the sight of Tobie was restored by the bitter Gall of a Fish. Tobit.12.

And wee haue cleere examples in Nabuchodonosor, Saul, Antiochus, and Manasses; all which came to descrie theyr own faultes by tribulation, which they would neuer haue done in time of prosperitie. The like we read of the brethren of Ioseph, who falling into some affliction in Egypt, presently entred into their own conscience, & said: *We suffer those thinges worthily, for that we sinned against our brother.* Gen.42. And as tribulation bringeth this light, whereby we see

Dan.4.
2.Mac.9.
2.Par.33.

see our own defectes: so helpeth it greatly to remoouе and cure the same; wherein it may be well likened vnto the rod of Moses. For as that rod striking the hard rocks, brought
Exo. 17. Deut. 8. Psal. 77. foorth water, as the scripture saith: so, this rod of affliction falling vppon stonie harted sinners mollifieth them to contrition, and oftētimes bringeth forth the floods of teares to repentance. In respect whereof
Tobi. 3. holy Toby saith to God. *In time of tribulation thou forgiuest sinne.* And for like effect it is compared also to a file of yron,
Iob. 23. Prou. 17. Eccle. 2. Esay. 1. Ierem. 9. which taketh awaie the rust of the soule: also to a purgation that driueth out corrupt humors: and finally, to a goldsmithes fire, which consumeth awaie the reffuse mettals, and fineth the golde to his perfection. *I will trie thee by fire to the quick* (saith God to a sinner by Esay the prophet) *I will take away all thy tin and reffuse mettall.* And again by Iere. *I will melt them, and trie them by fire.* This he meant of the fire and tribulation, whose propertie is (according as the scripture saith) to purge and fine the soule,
Sap. 3. Zac. 13. as fire purgeth and fineth gold in the furnace. For besides the purging and remouеing of greater sinnes, by consideration, and contrition, (which tribulation worketh, as hath bene shewed:) it purgeth also the rust of infinite euill passions, appetites, and humors in manne: as the humor of pride, of vaine glorie, of sloth, of choler, of delicate niseneſſe, and a thousande moe, which prosperitie ingendereth in vs. Thys God declareth by the prophet Ezechiel, saying of a rustie soule, *Put her naked vpon*
Eze. 24. *the bare coles, and let her braste there, vntill*

her

her brasse be melted from her, & vntill her corruption be burned out, & her rust consumed. There hath bene muche labour and sweate taken about her, and yet her ouermuch rust is not gone out of her. This also signifieth holy Iob, when hauing said, that *God instructeth a man by discipline (or correction) to the ende hee may turne him from the thinges that he hath done, and deliuer him from pride:* (which is vnderstood of his sinfull actes) hee addeth a little after, the manner of this purgation, saying; *his flesh being consumed by punishmentes, let him returne againe to the dayes of his youth.* That is, al his fleshly humors and passions, being nowe consumed by punishmentes and tribulations, let him beginne to liue againe in such puritie of soule, as hee did at the beginning of his youth, before he had cõtracted these euil humors & diseases. Iob. 33. verse. 25.

4 *A preseruatiue.*

Neither onely is tribulation a strong medicine to heale sinne: and to purge away the refuse mettals in vs of brasse, tin, iron, lead, and drosse: as God by Ezechiel saith: but also a moste excellent preseruatiue against sinne for the time to come: according as good king Dauid said, *thy discipline (O Lorde) hath corrected me for euermore.* That is, it hath made me wary, & watchful, not to commit sin againe, according as the scripture saith in another place; *A grieuous infirmitie or affliction maketh the foole sober.* For which cause the prophet Ieremie calleth tribulation; *Virgam vigilantem*: A watchfull rod. That is, as Saint Ierome expounideth it, a rodde that maketh a man watchfull. The same signified GOD, when Ezec. 22. Psal. 17. Eccl. 31. Ierem. 1.

Ose. 2. whē he said by Ose the Prophet, I *will hedge in thy way with thornes.* That is, I will so close thy lyfe on euery side with the remembraunce and feare of affliction, that thou shalt not dare to treade awrie, least thou tread vpon a thorne. All which, good Dauid expresseth of himselfe in these wordes, Psal. 18. *Before I was humbled and brought low by affliction, I did sinne and offend thee (O Lord:) but after that time, I haue kept thy commaundements.*

5 *A preuention of punishment.*

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to preuent his iustice vpon them, in the world to come. Touching which S. Bernard saith thus, Oh would to God som man would now beforehād, prouide for my head abundance of waters, and to mine eyes a fountaine of teares: for so happily the burning fire should take no holde, where running teares had clensed before. And the reason of this is, (as that holy man himselfe noteth after) for that God hath said by Nahum the prophet, Ser. 55. in Cantic. Naum. 1. *I haue afflicted thee once, and I will not afflict thee againe: there shall not come from me a double tribulation.*

6 *To proue vs*

6 Sixtly, God sendeth tribulation vpon his seruauntes, to prooue them thereby whether they be faithfull and constant no: that is, to make themselues and other men see and confesse, howe faithfull or vnfaithfull they are. This after a sort was figured when Isaac would grope and touch his sonne Iacob, before hee would blesse him. Gen. 27. And this the scripture expresseth plainly, when talking of the tribulations layd vpon Abraham: It addeth, Gen. 22. *Tentauit Deus Abraham:*

ham: God tempted Abraham, by these meanes to proue him. And Moyses sayd to the people of Israel, *Thou shalt remember howe thy GOD ledde thee forty yeeres about the desert, to afflict thee, and tēpt thee to the end it might appeare what was in thy heart: whether thou wouldest keep his commaundementes or no.* And againe, a fewe Chapters after, *Your God and Lord doth tēpt you to the ende it may be manifest whether you loue him or no, with all your heart, and with all your soule.* In which sense also the scripture saieth of Ezechias, after many prayses giuen vnto him; *That God left hym for a time to be tempted, that the thoughtes of hys heart might thereby bee made manifest.* And that this is Gods fashion towardes all good men, king Dauid sheweth in the person of all, when hee sayth, *Thou hast proued vs (O lord) thou hast examined vs by fire: thou hast layd tribulation vppon our backes, and hast brought men vpon our heades.* And yet how well hee liked of this matter, he signifieth, when hee calleth for more thereof in another place, saying, *Trie me (O Lorde) and tempt me: burne my reines and heart within me.* That is, try me by the way of tribulation and persecution, search out the secretes of my heartes and reines: let the worlde see whether I will sticke to thee in aduersitie or no. Thus said that holy Prophet, well knowing that, which in another place the holy Ghost vttereth, that *As the fornace trieth the potters vessells, so tribulation trieth men.* For as the sound vessels onely doe holde when they come to the fornace, and those which

Deut. 8.

Deut. 13.

2. Par. 32.

Psal. 63.

Psal. 25.

Eccl. 2.

are craſed to breake in peeces: ſo in time of tribulation and perſecution, the vertuous onely ſtand to it, and the counterfet bewray themſelues: according to the ſaying of Chriſte, *In tempore tentationis recedunt:* They depart from mee in tyme of temptation.

Luc. 8.

7 To make men runne to God.

14 The ſeuenth reaſon, why God layeth tribulation vpon the vertuous, is thereby to make them runne vnto hym for ayde and helpe: euen as the mother, to make her childe more to loue her, and to runne vnto her, procureth the ſame to bee made afrayde and terrified by others. This, God expreſſeth plainely to the Prophet Oſe, ſaying of thoſe that he loued, *I will drawe them vnto me, in the ropes of Adam, in the chaynes of loue, and will ſeeme vnto them as though I ruſed a yoke vppon theyr awe bones.* By the ropes of Adam he meaneth affliction, whereby hee drewe Adam to knowe himſelfe: as alſo appeareth by that hee addeth of the heauie yoke of tribulation, which hee will laye vppon the heades and faces of his ſeruantes, as chaines of loue, thereby to drawe them vnto hym. This chaine hadde drawn Dauid vnto him, when hee ſaide, *O Lorde, thou art my refuge from the tribulation of ſinners.* And ſo thoſe whereof Eſay ſaith, *They ſought thee out (O Lord) in their affliction.* And thoſe of whome Dauid ſaide, *Infirmities were multiplied vpon them, and after that they made haſt to come.* And God ſaith generally of all good men, *They will riſe betimes in the morning, and com to me in their tribulation.* Wherefore holy King Dauid, de-

Oſee. 11.

Pſal. 31.

Eſay. 26.

Pſal. 15.

Oſe. 16.

desiring to do certaine men good, & to win them to God, saith in one of his Psalmes, *Fil their faces (O Lord) with shame and confusion, and then will they seeke vnto thy name.* And this is true (as I haue said) in the elect and chosen seruants of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doeth this chaine of loue win them vnto God. Wherof God himselfe complaineth, saying, *In vaine haue I stricken your children, for they haue not receiued my discipline.* And againe the prophet Ieremie saith of them to God, *Thou hast crushed them, and they haue refused to receiue thy discipline: they haue hardened their faces euen as a rocke, and will not returne to thee. Behold, they haue rent the yoke, and broken the chaines.* Psal. 82. Ierem. 2. Ierem. 5.

15 Of this nowe ensueth an eight reason, why GOD bringeth his seruauntes into affliction: to wit, thereby to shewe his power and loue in deliuering them. For as in this worlde a princely mynde desireth nothing more, than to haue occasion whereby to shew his abilitie and good will vnto his deere friende: so GOD, which hath all occasions in hys owne handes, and passeth all his creatures together in greatnesse of loue, and nobility of minde, worketh purposely diuers occasions and opportunities, whereby to shew and exercise the same. So hee brought the three children into the burning furnace, thereby to shew his power and loue in deliuering them. So hee brought Daniel into the Lions den; Susanna vnto the point of death, Iob, into extreame miserie, Ioseph,

8
To manifest Gods power and loue in deliuering.

Dan. 3. 6. 13. Iob. 1. 2. Gen. 31. Tob. 2. 12.

into prison, Tobie, vnto blindnes: thereby to shew his power and loue in their deliuerance. For this cause also did Christ suffer the shippe to be almost drowned, before he would awake: and saint Peter to be almost vnder water, before he would take hym by the hand.

Mat. 8.
Mat 14.

9 The ioy of deliuerance

16 And of this one reason, many other reasons and moste comfortable causes doe appeare of Gods dealing heerein. As first, that we being deliuered from our afflictions might take more ioy and delite thereof, than if we had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drith, and a calme more pleasant vnto passengers after a troublesom tempest: so is our deliuerie more sweete after persecution or tribulation: as the scripture saith, *Speciosa misericordia Dei in tempore tribulationis*: The mercy of God is beautifull and pleasaunt in time of tribulation: This signified also Christ, when he said, *Your sorrow shalbe turned into ioy*: that is, you shall reioyce, that euer you were sorrowfull. This had Dauid prooued, when he said, *Thy rod (O Lord) and thy staff haue comforted me*: that is, I take great comfort that euer I was chastised with them. And againe, *According to the multitude of my sorrowes, thy consolations haue made ioyful my minde*: that is, for euery sorrowe that I receiued in time of affliction, I receiue now a consolation after my deliuerance. And againe, in another place: *I will exult and reioyce in thy mercy, O Lord*. And wherefore (good king) wilt thou so reioyce? It followeth immediately: *For that thou hast*

Ecclus. 35.
Iohn. 16.
Psal. 22.
Psal. 93.
Psal. 30.

spected mine abasement, and hast deliuered my soule frō the necessitie wherein she was, and hast not left me in the hands of mine enemy. This then is one most gratious meaning of our louing and merciful father, in afflicting vs for a time: to the ende our ioy may be the greater after our deliuerance, as no doubt but it was, in all those whome I haue named before, deliuered by Gods mercie: I meane, Abraham, Ioseph, Daniell, Sidrach, Misach, and Abdenago: Susanna, Iob, Tobias, Peter, and the rest: who took more ioy after their deliuerance, than if they had neuer bene in affliction at all. When Iudith had deliuered Bethulia, and returned thither with Holophernes head: ther was more heartie ioy in that Cittie, than euer there would haue bene, if it had not bene in distresse. When Saint Peter was deliuered out of prison by the Angel: there was more ioy for his deliuerance in the Church, than could haue bene, if he hadde neuer bene in prison at all.

Iudit. 6. 14. 15.

Acts. 12.

17 Out of the great ioy resulteth another effect of our tribulation, much pleasant to God, and comfortable to our selues: and that is, a most heartie and earnest thankesgiuing to God for our deliueraunce: such as the prophet vsed, when he said, after his deliueraunce; *I for my parte will sing of thy strength, and will exalt thy mercy betymes in the morning, for that thou hast bene my ryder and refuge, in the day of my tribulation.* Such harty thankes and praise did the children of Israel yeeld to God for their deliuerance, when they were passed ouer the red sea in that notable song of theirs, which

10 *Thanksgiuing for our deliuerance*

Psal. 58.

Exo. 15. beginneth: *Cantemus Domino.* And is regi-
1. Reg. 2. stred by Moses in Exodus. From like hear-
Iudit. 5. tie affect came all those songes of Anna,
Iudit. 12. Debora, and Iudith, mooued thereunto by the remembraunce of their affliction past. And finally, this is one of the chiefest thinges that God esteemeth and desireth at our handes: as he testifieth by the prophet,

Psal. 49. saying: *Call vpon me in the day of tribulation: I will deliuer thee, and thou shalt honour mee.*

11 *Emboldening vs in Gods seruice.*

18 Besides all these, God hath yet further reasons of laying persecution vppon vs: as for example: for that by suffering, and perceiuing indeede Gods assistance and consolation therein, wee come to bee so hardie, bold, and constant in his seruice, as nothing afterwarde can dismay vs: euen as Moses,

Exod. 4. though hee were first afeard of the serpent made of his rod, and fledde awaie from it yet, after by Gods commandement he had once taken it by the taile, hee feared it no

Psal. 45. more. This the Prophet Dauid expresseth notably; when hee sayth: *God hath bene our refuge: and strength, and helper in our great tribulations: and therefore wee will not feare, if the whole earth should be troubled, and the mountaines cast into the middest of the sea.* What greater confidence can be imagined than this?

12 *The exercise of all the vertues*

19 Againe, by persecution and affliction God bringeth his children to the exercise of many of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example: Faith is exercised in time of tribu-

Faith. lation: in considering the causes of Gods

exercising

exercising of vs, and beleeuing most assuredly the promises hee hathe made for our deliueraunce. Hope is exercised in conceiuing and assuring her selfe of the reward promised to them that suffer patience. Charitie is exercised in considering the loue of Christ suffering for vs, & thereby prouoketh the afflicted to suffer againe with him. Obedience is exercised in conforming our wils to the will of Christ. Patience in bearing quietly. Humilitie in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp, and established in man by tribulation, according to the saying of S. Peter: *God shal make perfect confirme, and establish those, which haue suffered a little for his name.* 1. Pet. 5.

Hope.

Charitie.

Obedience.

Patience.

Humilitie.

20 Finally, Gods meaning is, by laying persecution and affliction vpon vs, to make vs perfect Christians: that is, like vnto Christ our Captayne, whome the prophet calleth: *Virum dolorum, & scientem infirmitatem*: A man of sorrowes, and one that had tasted of all maner of infirmities: thereby to receiue the more glory at his returne to heaue, & to make more glorious al those that will take his part therein. To speake in one worde: God would make vs by tribulation crucified Christians, which is the most honourable title that can be giue vnto a creature: crucified (I saie) and mortified to the vanities of this world: to the flesh: and to oure owne concupiscence and carnall desires: but quicke and full of all liuely spirit, to vertue, godlines & deuotion. This is the heauenly meaning of our soueraigne

12. To make vs like vnto Christ. Esay. 53.

Crucified Christians.

Lord and God, in sending vs persecution, tribulation, and affliction, in respect whereof holy Iob doubteth not to say: *Blessed is the man that is afflicted by God.* And Christ himselfe yet more expressly: *Happie are they which suffer persecution.* If they are happie and blessed thereby: then are the worldly greatly awrye, which so muche abhorre the sufferaunce thereof: than is God but vnthankfully dealt withall by many of his children, who repine at this happinesse bestowed vpon them: whereas indeed they should accept it with ioy and thankesgiuing. For proofe and better declaration whereof, I will nowe enter into the thyrd poynt of this chapter, to examine what reasons and causes there be, to induce vs to this ioyfulnesse and contentation of tribulation.

Iob. 5.

Mat 5.

The third part of this chapt. why tribulation should be receiued ioyfully.

21 And first, the reasons laid downe alreadie of Gods merciful and fatherly meaning in sending vs affliction, might be sufficient for this matter; that is, to comforte and content any Christian man or woman, who taketh delight in Gods holy prouidence towards them For if God do send affliction vnto vs, for the increase of our glory in the life to come: for drawing vs from infection of the world: for opening our eyes, and curing our diseases: and for preserving our soules from sinne hereafter (as hath bene shewed) who can be iustly displeased therewith, but suche as are enimies vnto their owne good? Wee see that for the obtaining of bodily health wee are content, not onely to admitte many bitter and vnpleasaunt medicines: but also (if neede require)

require) to yeeld willingly some parte of our bloud to be taken from vs. And howe much more should we doe this, to the end that wee hazard not the eternall health and saluation of our soule? But now further: if this medicine haue so many mo commodities besides, as haue bene declared: if it serue heere for the punishment of oure sinne, due otherwise at another place, in farre greater quantitie and rigor of iustice: if it make a triall of our estate, and doe drawe vs to God: if it procure Gods loue towards vs; yeeld matter for ioy by our deliuerance, prouoke vs to thankefulnesse: embolden and strengthen vs: and finally, if it furnishe vs with all vertues, and doe make vs like to Christ himselfe: then is there singular great cause, why wee shoulde take comfort and consolation therein: for that to come neere and to be like vnto Christ, is the greatest dignitie and preheminence in the world. Lastly, if Gods eternal wisedome hath so ordained and appointed, that thys shall be the badge and liuerie of his sonne: the high way to heauen, vnder the standard of his crosse: than ought wee not to refuse this liuerie: nor to flie this waye, but rather with good Peter and Iohn to esteeme it a great dignitie, to be made woorthie of the most blessed participation thereof. Wee see, that to weare the colours of the prince, is thought a prerogatiue among courtiers in this world but to weare the robe or crowne it selfe, were too great a dignitie for any inferiour subiect to receiue. Yet Christ oure Lorde and king is content to impart both of hys with vs. And howe then ought *Acts. 5.*

we

we (I pray you) to accept therrof.

22 And nowe (as I haue saide) these reasons might be sufficient, to comforte and make ioyfull all those that are called to suffer affliction and tribulation. But yet ther want not some more particular considerations besides. Whereof the first and moste principall is, that this matter of persecutiō commeth no by chaunce or casualtie, or by any general direction from higher powers: but by the speciall prouidence and peculiar disposition of God: as Christe sheweth at large in Saint Mathews Gospel: that is, this heauenly medicine or potion is made vnto vs, by Gods owne hande in particular. Which Christ signifieth, when hee sayth: *Shall I not drinke the cuppe which my father hath giuen me?* That is seeing my father hath tempered a potion for me, shall I not drinke it? As who would say, it wer too much ingratitude. Secondly is to be noted that the verie same hande of God, which tempered the cuppe for Christ his own son, hath done the same also for vs, accordyng to Christ his saying: *You shall drinke of my cuppe:* That is, of the same cuppe which my father hath tempered for me. Hereof it followeth: that with what heart and loue God tempered this cuppe vnto his owne sonne: with the same he hath tempered it also to vs: that is, altogither for our good, and his glory. Thirdly, is to be noted, that this cup is tempered with such speciall care (as Christ saith) that what trouble or danger soeuer it seem to work: yet shal not one hayre of our head perish by the same Nay further it is to be noted, that which the prophet saith: O

Special cōsiderations of comfort in affliction

Mat.10.

Ioh.16.

Mat. 10.

Luc. 16.
Mat.10.

Lord.

Lord thou ſhalt giue vs to drinke in teares, in meaſure, That is, the cuppe of teares and tribulation ſhall be ſo tempered in meaſure by our heauenly phiſition, as no man ſhall haue aboue his ſtrength. The doſe of aloes, and other bitter ingredientes ſhall be qualified with Manna, and ſufficient ſweetneſſe of heauenly conſolation: *God is faithfull* (ſaith S. Paule) *and will not ſuffer you to be tempted aboue your abilitie*. This is a ſinguler point of comfort, and ought alwayes to be in our remembraunce. Pſal. 97. 1. Cor. 10.

23 Beſides this, wee muſt conſider that the appoynting and tempering of the cup, being nowe in the handes of Chriſt our Sauiour, by the full commiſſion graunted him from his father: and hee hauing learned by his own ſufferinges (as the Apoſtle notifieth) what it is to ſuffer in fleſhe in bloud: wee may bee ſure that hee will not lay vpon vs more, than we can beare. For, as if a man had a father or brother, a moſt ſkilful phiſition, and ſhoulde receiue a purgation from them, tempered with their own hands he might be ſure it would neuer hurt him: what rumbling ſoeuer it had made in hys belly for the time: ſo, and much more may we be aſſured of the potion of tribulation miniſtred vs; by the hand of Chriſt: though (as the Apoſtle ſaith) it ſeeme vnto vs vnpleaſaunt for a time, but aboue all other comfortable cogitations, this is the greateſt and moſt comfortable, to conſider, that he deuideth this cuppe onely of loue, as hym ſelfe proteſteth, and the Apoſtle prooueth: that is, he giueth out portions of his croſſe (the richeſt iewell that he maketh account Mat. 16. Heb. 5. Heb. 12. Apoc. 3. Heb. 12.

of

of) as worldly princes do their treasure, vnto none, but vnto chosen & picked friends: and among them also, not equally to eche man, but to euerie one a measure according to the measure of good will, wherewith he loueth him. This is euident by the examples before sette downe of his deerest friendes, moste of all afflicted in this life; that is, they receiued greater portions of this treasure, for that his good will was greater towardes them. This also may bee seene manifestly in the example of Saint Paule: of whome after Christ had sayde to Ananias: *Vas electionis est mihi*: Hee is a chosen vessell vnto me. Hee giueth immediately the reason thereof: *For I will shewe vnto him, what great thinges hee must suffer for my name.* Loe heere: for that hee was a chosen vessell, therefore he must suffer great matters. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely S. Peter knew wel how the matter went, and therefore he writeth thus: *If you liuing well, doe suffer with patience, this is a grace (or priuiledge) before God.* And againe a little after: *If you suffer reproches in the name of Christ, you are happie: for that the honor, and glory, and power of God, and of his holy Spirite shall rest vpon you.*

Gods measure of tribulation goeth according to the measure of his loue.

Actes 9.

1 Pet. 2.

1. Pet. 4.

24 Can there bee any greater reuarde promised, or any more excellent dignitie, than to be made partaker of the honour, glory, and power of Christ? Is it maruell now if Christ saide: *Happy are you when men reuile and persecute you?* Is it maruel though hee saide: *Gaudete in illa die, & exultate?*

Mat. 5.

Luc. 6.

Reioyce

Reioyce and triumph yee at that daye? Is it maruell though S. Paule saide: *I take great pleasure, and doe glorie in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* Is it maruel if Peter and Iohn, being reproched and beaten at the iudgement seat of the Iewes, went away reioycing that they were esteemed worthie to suffer contumelie for the name of Iesus? Is it maruell though S. Paule accounted this such a high priuiledge giuen to the Philippians, when hee saide: *It is giuen to you not only to beleeue in Christ, but also to suffer for him, and to haue the same combate which you haue seen in mee, and nowe heare of mee.* All this is no maruell (I saye) seeing that suffering with Christ, and bearing the crosse with Christ, is as great a preferment in the court of heauen, as it shoulde bee in an earthly court, for the prince to take off his owne garment, and to lay it on the backe of one of his seruants.

2. Cor. 12.

Act. 5.

Phil. 1.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternall life (for, so much do all those arguments before touched insinuate:) as also in the contrarie part to liue in continuall prosperitie, is a dreadfull signe of euerlasting reprobation. This point is marueilously proued by the Apostle vnto the Hebrewes, and greatly vrged. And Christ giueth a plaine signification in Saint Luke, when he sayeth: *Happie are you that weepe nowe,*

Tribulation a signe of predestination.

Heb. 12.

Luc. 6.

nowe, for you shall laugh. And on the other
Luc.16. side: *Woe vnto you that laugh now for you shall weepe: woe vnto you riche men, which haue your consolation heere in this life.* And yet more vehemently than al this, doth the saying of Abraham to the rich man in hell (or rather Christes wordes parabolically attributed vnto Abraham) confirme this matter: for hee sayeth to the rich man, complaining of his torment: *Remember child, that thou receiuest good in thy life time*: He doth not say (as Saint Barnarde wel noteth) *Rapuisti*, thou tokest them by violence, but *Recepisti*, thou receiuedst them. And yet this now is obiected against him as we see.
Psa.27.&73. Dauid handleth this matter in diuers places, but purposely in two of his Psalmes, &
Psal.73. that at large, and after long search & much
vers.18. admiration, his conclusion of wicked men prospered aboue other in the world is this: *Verumtamen * propter dolos posuisti eis, deiecisti eos dum alleuarentur.* Thou hast giuen them prosperitie (O Lorde) to deceiue them withall: and thou hast in deede throwen them downe, by exalting them: That

B.
* In this they varie from S. Ierom, who translateth (according to the Hebrew) In lubrico posuisti eos: that is, thou hast set them in slippery places. So in this also the old translation followeth not the Hebrew nor Ierom, but the Greeke translation of the seuentie interpretors: sauing that it doth omit Raca, Mala, and so maketh the sense obscure. But so much as therein it swerueth from the puritie of the text: so much doth that which hereon they build, want sufficient warrant in this place, which (notwithstanding being soberly vnderstood) is agreeable to the iustice of God, and standeth by warrant of other places. In Appendice. Tom. 8. Hiero. in eodem Psalm.

is, thou haſt throwen them downe to the ſentence of damnation, in thy ſecrete and inſcrutable determination. Heere the compariſon of S. Gregorie taketh place: that as the Oxen appointed to the ſlaughter, are let runne a fatting at their pleaſure, and the other kept vnder daylie labour of the yooke: ſo fareth it with euill and good men. In like manner, the tree that beareth no fruite, is neuer beaten (as we ſee) but only the fruiteſull: and yet the other (as Chriſt ſayeth) is reſerued for the fire. The ſicke man that is paſt all hope of life, is ſuffered by the Phyſition to haue whatſoeuer he luſteth after: but he whoſe health is not deſpayred, cannot haue that libertie graunted. To conclude, the ſtones that muſt ſerue for the glorious temple of Salomon were hewed, beaten, & poliſhed without the Church, at the quarrie ſide: for that no ſtroke of hammer might be heard within the temple. Saint Peter ſayeth, that the vertuous are choſen ſtones, to be placed in the ſpirituall buylding of God in heauen, where there is no beating, no ſorrowe, no tribulation. Heere then muſt we be poliſhed, hewed, and made fit for that glorious Temple: heere (I ſay) in the quarrie of this worlde: heere muſt we be fined, heere muſt we feele the blowe of the hammer, and be moſt glad when wee heare or feele the ſame: for that it is a ſigne of our election to that moſt glorious houſe of Gods eternall manſion.

Com. in Iob.

Mat. 3. 7. Ep. Iude.

3. Reg. 6.

1. Pet. 2.

Apo. 21.

Tribulation bringeth the company of God himſelf.

26 Beſide this matter of predeſtination and election, there is yet another thing of no ſmall comfort to the godlie afflicted, founded

Psal.60. founded on these wordes of God: *Cum ipso sum in tribulatione*: I am with him in tribulation: whereby is promised the companie of God himselfe in affliction and persecution: This is a singular motiue (sayth S. Barnarde) to stirre vp men withall to imbrace tribulation, seeing in this worlde for good companie men aduenture to doe any thing. Ioseph was carried captiue into Egypt, and
Gen.37. God went downe with him (as the scripture
Sap.10. sayth:) yea more than that, he went into the dungeon, and was in chaines with him. Sidrach, Misac, and Abdenago were cast into a burning furnace, and presently there was
Dan.3. a fourth came to beare them companie, of whom Nabuchodonosor sayth thus: Did we not put three men only bound into the fire? And his seruauntes aunswered: yea verily: but beholde (saieth he) I see foure men vnbound walking in the midst of the fire: and the shape of the fourth is like the sonne of
Iohn. 9. GOD. Christ restored, as hee passed by, a certaine begger vnto his sight, whiche had beene blinde from his natiuitie. For
Note this example. which thing, the man being called in question and speaking somewhat in the prayse of Christ, for the benefite receiued, he was cast out of the Synagogue by the Pharises. Whereof Christ hearing sought him out presently, and comforting his heart bestowed vpon him the light of mind, much more of importance than that of the bodie giuen him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for iustice sake, but straighway Christ is at hande to beare him companie: and if his eyes might be opened,

as

as the eies of Elizeus his disciple was, to see his companions, the troupes of Angels (I meane) which attende vpon their Lorde in this his visitation: no doubt but his heart would greatly be comforted therewith. 4. Reg. 16.

27 But that which the eye cannot see, the soule feeleth: that is, she feeleth the assistaunce of Gods grace amiddest the depth of all tribulations. This hee hath promised againe and againe: this he hath sworne: and this hee performeth most faithfully to all those that suffer meekely for his name. This Saint Paul most certainely assured himselfe of, when he sayde, that he did glorie in all his infirmities and tribulations, to the ende that Christ his vertue might dwell in him: that is, to the ende that Christ should assist him more aboundantly with his grace: *Cum enim infirmor, tunc potens sum*: For when I am in most infirmity, thē am I most strong, sayth he: that is, the more tribulations and afflictions are laide vpon mee, the stronger is the ayde of Christes grace vnto me. And therefore the same Apostle writeth thus of all the Apostles togither, *We suffer tribulation in all thinges, but yet wee are not distressed: we are brought into perplexities, but yet we are not forsaken: wee suffer persecution, but yet we are not abandoned: wee are flunge downe to the grounde, but yet we perish not.* This then ought to be a most sure and secure staffe in the hande of all Christians afflicted, that, whatsoeuer befall vnto them: yet the grace of God will neuer faile to holde them vp, and beare them out therin: for in this case most true and certaine is that saying of S. Austen, so often repeated by

The assistance of Gods grace in tribulation.

2. Cor. 4.

Serm. 88. de temp. & de nat. & gra. ca. 26.

by him in his workes; that God neuer forsaketh any man, except he be reiected and first forsaken by man.

28 For the last reason of comfort in affliction, I will ioyne two things togither of great force and efficacie to this matter. The first whereof, is the expectation of reward, the other is the shortnesse of time wherein we haue to suffer: both are touched by Saint Paule in one sentence, when he saith, *That a little, and a momentaine tribulation in this worlde, worketh an eternall weight of glorie in the hight of heauen.* By momentaine he sheweth the litle time we haue to suffer: and by eternall weight of glorie, he expresseth the greatnesse of the reward prepared in heauen for recompence of that suffering. Christ also ioyneth both these comfortes togither, when hee saieth, *Beholde I come quicklie, and my reward is with me.* In that he promiseth to come quicklie, he signifieth, that our tribulation shall not endure longe: by that he bringeth his reward with him, hee assureth vs that he will not come emptie handed, but readie furnished, to recompence our labour thoroughlie. And what greater meanes of incouragement could hee vse than this? If a man did beare a verie heauie burden: yet if hee were sure to bee well payde for his labour, and that he hadde but a little waye to beare the same: he would straine himselfe greatlie, to goe thorough to his wayes ende, rather than for sparing so short a labour, to leese so large, and so present a reward. This is our Lordes most mercifull dealing, to comfort vs in

2. Cor. 4.

Apoc. 22.

our

our affliction, and to animate vs to holde out manfullye for a time, though the poize seeme heauie on our shoulders: the comming of our Lorde is euen at hande, and the iudge is before the gates, who shall refreshe vs, and wipe awaye all our teares, and place vs in his kingdome to reape ioy without fainting. And then shall we prooue the saying of holy Saint Paule to be true, that *The sufferings of this world are not woorthie of that glorie which shall be reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

Iaco. 5.
Mat. 11.
Apo. 7. 21.
Gal. 6.
Rom. 8.

29 And thus hauing declared the first three pointes promised in this Chapter: there remaineth onely to saye a worde or two of the fourth: that is, what wee haue to doe for our partes in time of persecution and affliction. And this might be dispatched in saying onely, that we haue to conforme our selues to the will & meaning of GOD, vttered before in the causes of tribulation. But yet for more ease and better remembraunce of the same, I will briefly runne ouer the principall pointes thereof. First then we haue to aspire to that (if wee canne) which Christ counselleth *Gaudete & exultate*: Reioyce and triumph. Or if we can not arriue to this perfection: yet to do as the Apostle willeth, *Omne gaudiũ existimate cum in varias tentationes incideritis*: Esteeme it a matter worthy of all ioy, when we fall into diuerse temptations. That is, if we can not reioyce at it in deede: yet to thinke it a matter in it selfe woorthie of reioycement: reprehending our selues, for

4.
The fourth part of this Chapter.

1
To reioce in tribulation: or at leastwise to haue patience.

Luc. 6.
Iac. 1.

for that we cannot reach vnto it. And if we cannot com thus high neither (as indeed we ought to doe) yet in any case to remember, what in another place hee sayeth, *Patientia vobis necessaria est, vt reportetis promissionem*: You must of necessitie haue patience, if you will receiue Gods promise of euerlasting life.

Heb. 10.

2 To come to God by feruent praier.

30 Secondly, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but a sleepe) that is, we must goe and awake him: wee must goe and awake him: wee must crie vnto him with the Prophet, *Exurge, quare obdormis Domine*: O Lorde arise, why doest thou sleepe in our miseries? This wakening of Christ doeth please him woonderfully, if it be done, with that assured confidence, & of true affectioned children, wherewith S. Marke describeth the Apostles to haue awakened Christ. For their wordes were these, *Maister, doth it not appertayne vnto you, that wee perish heere?* As who would saye, Are not wee your disciples and seruants? Are not you our Lord & maister? Is not the case yours? Is not al our trust & hope in you? Howe chaunceth it then, that you sleepe, and suffer vs to bee thus tossed and tumbled, as if we appertained nothing vnto you? With this affection prayed Esay, when he saide, *Attende (O Lord) from heauen: looke hither from the holy habitation of thy glorie: where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Haue they shut themselues vp nowe towardes me? Thou art our Father: Abraham hath not knowen vs, and Israell*

Mat. 8.

Psal. 43.

Marke. 4.

Esaie. 63.

hath

hath beene ignorant of vs: thou art our Father (O Lorde) turne thy ſelfe about for thy ſeruaunts ſake, for loue of the tribe of thine inheritance. Thus I ſay we muſt call vppon God: thus we muſt awake him, when he ſeemeth to ſleepe in our miſeries, with earneſt with deuout, with cõtinuall praier: alwaies hauing in our minde that moſt comfortable parable of Chriſt, wherein he ſaieth, that if we ſhould come to our neighbours doore, and knocke at midnight to borrowe ſome bread, when he were in bed with his children, and moſt loth to riſe: yet if wee perſeuere in aſking, and beating at his doore ſtill, though he were not our friende, yet would he riſe at length, and giue vs our demaunde, thereby at leaſt to bee rid of our crying. And how much more will God do this (ſayth Chriſt) who both loueth vs, and tendereth our caſe moſt mercifully. *Luc.11.*

31 But yet heere is one thing to be noted in this matter: and that is, that Chriſt ſuffered the ſhip almoſt to bee couered with waues (as the Euangeliſt ſayeth) before he woulde awake, thereby to ſignifie that the meaſure of temptations is to be left onely vnto himſelfe: it is ſufficient for vs to reſt vpon the Apoſtles wordes, *He is faithfull, and therefore he wil not ſuffer vs to be tempted aboue our ſtrength.* Wee may not examine or miſtruſt his doinges: we may not inquire why he doth this? Or why ſuffereth he that? Or howe long will he permit theſe euils to raigne? God is a great God in all his doinges: and when hee ſendeth tribulation, he ſendeth a great deale togither to the ende he may ſhewe his great power, in deliuering *An important note.* *Mat.8.* *1.Cor.10.*

uering vs, and recompenseth it after, with a great measure of comfort. His temptations oftentimes doe goe very deepe, thereby to trye the verie heartes and raines of men. He went far with Elias, when he caused him to flie into a mountaine, and there most desirous of deth, to say, *They haue killed all thy prophets, (O Lorde) and I am left alone, and now they seeke to kill me also.* He went far with Dauid, whē he made him cry out? *Why dost thou turne thy face away frō me, O Lord? Why dost thou forget my powertie and tribulation?* And in another place againe, *I saide with my selfe in the excesse of my minde: I am cast out frō the face of thine eies, O Lord.* God went farre with the Apostles, when he inforced one of them to writ, *We will not haue you ignorant (brethren) of our tribulation in Asia, wherein we were oppressed aboue all measure, and aboue all strēgth: insomuch as it lotheth vs to liue any longer.* But yet aboue al others, he went furthest with his owne deere son, when he constrained him to vtter those pitiful, and most lamentable wordes vpon the crosse, *My God my God, why hast thou forsaken me?* Who can now complaine of any proofe or temptation whatsoeuer, laide vpon him, seeing God would goe so far with his owne deere and onely sonne?

1.Reg.19.

Psal.30.

2.Cor.1.

Matt.22.
Psal.21.

3 Magnanimitie with a strong faith.

32 Hereof then insueth the third thing, necessarie vnto vs in tribulation: which is magnanimitie, grounded vppon a strong and inuincible faith of Gods assistaunce, and of our finall deliueraunce, howe long soeuer hee delaye the matter, and howe terrible so euer the storme doe seeme for the

the time. This God requireth at our hands, as may be seene by the example of the disciples, who cryed not, *We perish*, before the waues had couered the shippe, as Saint Matthewe writeth: and yet Christ sayde vnto them, *Vbi est fides vestra?* Where is your faith? Saint Peter also was not afraide, vntill he was almost vnder water, as the Euangelist recordeth: and yet Christ reprehended him saying, *Thou man of little faith, why diddest thou doubt?* What then must we do in this case deere brother? Surely we must put on that mightie faith of valiant king Dauid, who vpō the most assured trust he had of Gods assistance, saide: *In Deo meo transgrediar murū:* In the helpe of my God I wil go through the wall. Of which inuincible faith S. Paule was also, when he saide: *Omnia possum in eo qui me cōfortat:* I can do al things in him that cōforteth & strēgtheneth me. No thing is vnpossible, nothing is too harde for me, by his assistance. We must be (as the scripture sayth) *Quasi leo confidens absque terrore*: Like a bold and confident lyon, which is without terror. That is, we must not be astonied at any tempest, any tribulation, any aduersitie. Wee must saye with the Prophet Dauid experienced in these matters: *I will not feare mauy thousandes of people that should inuiron or besiege me together. If I should walke amidst the shadow of death, I wil not feare: If whole armies should stande against mee: yet my heart should not tremble. My hope is in God, and therefore I will not feare what man can doe vnto me. God is my ayder, and I will not feare what flesh can doe vnto me: God*

Mat. 8. Luc. 8.
Mat. 14.
Psa. 17.
Phil. 4.
Pro. 28.
Psa. 3.
Psa. 22.
Psa. 26.
Psa. 117.

is

is my helper and protector, and therefore I will despise and contemne mine enemies. And another prophet in like sense: *Beholde God is my saviour, and therefore will I deale confidently and will not feare.* These were the speeches of holy Prophetes, of men that knewe well what they saide, and had often tasted of affliction themselues: and therfore could say of their owne experience how infallible Gods assistaunce is therein.

Psa.55.

Esai.12.

Christian fortitude.

33 To this supreme courage, magnanimitie, and Christian fortitude, the scripture exhorteth vs, when it sayth: *If the spirite of one that is in authoritie, doe rise against thee: see thou yeelde not from thy place vnto him.* And againe, another scripture saieth: *Striue for iustice, euen to the losse of thy life: and stande for equitie vnto death it selfe; and God shall ouerthrow thine enemies for thee.* And Christ himselfe yet more effectually recomendeth this matter in these wordes: *I say vnto you my frendes, be not afraide of them which kill the bodie, and afterwarde haue nothing else to doe against you.* And Saint Peter addeth further: *Neque conturbemini*: that is, Doe not onely not feare them, but (which is lesse) doe not so much as be troubled for all that flesh and bloud can doe against you.

Eccl.10.

Eccl.4.

Luc.12.

1.Pet.3.

34 Christ goeth further in the Apocalyps, and vseth marueilous speeches to intise vs to this fortitude: for these are his wordes: *Hee that hath an eare to heare let him heare what the spirite sayeth vnto the Churches: to him that shall conquere, I will giue to eate of the tree of life, which is in the paradise of my God. Thus saieth the first and*

Apoc.2.

the

the last: he that was deed, and now is aliue: I know thy tribulation, and thy pouertie: but thou art rich indeede, & art blasphemed by those that say they are true Israelites, & are not: but are rather the synagogue of Satan. Feare nothing of that which you are to suffer behold, the diuell will cause some of you to be thrust into prison, to the end you may be tempted: and you shall haue tribulation for *ten daies. But be faithfull vnto death, and I will giue thee a crowne of life. He that hath an eare to heare, let him heare what the spirite sayth vnto the Churches: hee that shall ouercome, shall not be hurt by the seconde death. * And hee that shall ouercome and keepe my workes vnto the end: I wil giue vnto him authoritie ouer nations, euen as I haue receiued it from my father: and I will giue him besides, the morning star. He that shall ouercome, shall be apparelled in white garmentes: and I will not blot his name out of the booke of life, but will confesse his name before my father, and before his Angels. Beholde, I come quicklie: holde fast that thou hast, least another man receiue thy crowne. He that shall conquere, I will make him a piller in the temple of my God, and he shall neuer goe foorth more: and I will write vpon him the name of my God, and the name of the citie of my God, which is newe Ierusalem. He that shall conquere, I will giue vnto him to sit with me in my throne: euen as I haue conquered, and do sit with my father in his throne.

* Those ten daies some thinke to haue beene the ten generall persecutions within the first 300. yeeres after Christ. B.

* But others rather thinke that x. doth here signifie manye (as in some other places of scripture:) and daies, as they are broken off by the nightes that come betwixt, so to signifie such times of tryall as should now and then haue times of breaking likewise: that so the faithfull may be refreshed, & gather their strength against a fresh assault ensuing. * Cap. 3.

35 Hitherto are the wordes of Christ to S. Iohn. And in the end of the same booke, after that hee had described the ioyes and glorie of heauen at large, hee concludeth thus: *And he that sate on the throne said to me: Write these wordes, for that they are most faithfull and true. Qui vicerit possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autẽ, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* He that shall conquere, shall possesse all the ioyes that I haue here spoken of: and I will be his God, and he shalbe my son. But they which shall be fearefull to fight, or incredulous of these thinges that I haue said: their portion shall be in the lake burning with fire and brimstone, which is the second death.

Cap. 21.

36 Here now we see both allurementes, and threats, good, and euill; life, and death, the ioyes of heauen, and the burning lake, proposed vnto vs. We may stretch out our handes vnto which we will. If wee fight and conquere (as by Gods grace wee may) then are wee to enioye the promises layde downe before. If we shewe our selues eyther vnbeleeuing in these promises, or fearfull to take the fight in hande, beeing offered vnto vs: then fall we into the danger of the contrarie threates: euen as S. Iohn affirmeth in another place, that certaine noble men did among the Iewes, who beleeued in Christ, but yet durst not confesse him, for feare of persecution.

Eccle. 15.

Iohn. 12.

37 Here then must ensue another vertue, in vs, most necessarie to all those that are to suffer tribulation & affliction: and that is, a strong

strong and firme resolution, to stande and goe through, what opposition or contradiction soeuer we finde in the worlde, either of fawning flatterie, or persecuting cruelty. This the scripture teacheth, crying vnto vs: *A firme resolution.*

Esto firmus in via Domini: Be firme and immoueable in the way of the Lorde. And a- *Eccle. 9.*
gaine, *State in fide, viriliter agite:* Stand to your faith, & play you the men. And yet further: *1. Cor. 16.*
Confide in Deo, & mane in loco tuo: Truste in God, and abide firme in thy place. *Eccle. 11.*
And finally, *Confortamini & non dissoluantur manus vestræ:* Take courage vnto you, *2. Par. 15.*
and let not your handes be dissolued from the worke you haue begun.

38 This resolution had the three childrē, Sidrach, Misach, & Abdenago, when hauing heard the flattering speech, & infinit threats of cruell Nabuchodonozor, they answeared with a quiet spirite: *O king, wee may not be careful to answere you, to this long speech of yours. For behold, our God is able (if he wil) to deliuer vs frō this furnace of fire, which you threatē, & frō al that you can do otherwise against vs. But yet if it should not please him so to doe: yet you must know (Sir king) that we doe not worship your gods, nor yet adore you goldē idol, which you haue set vp.* *Dan. 3.*

39 This resolution had Peter and Iohn, who being so oft brought before the counsell, and both commaunded, threatned, and beaten, to talke no more of Christ: answeared still: *Obedire oportet Deo magis quam hominibus:* Wee must obey God, rather then men. The same had Saint Paule also, when beeing requested with teares of the Christians in Cesarea, that hee would *Acts. 4. 5.* *Acts. 21.*

forbeare to goe to Ierusalem, for that the holy Ghost had reuealed too many troubles which expected him there: he aunsweared: *What mean you to weepe thus, and to afflict my heart? I am not only readie to be in bonds for Christes name in Ierusalem: but also to suffer death for the same.* And in his Epistle to the Romaines, hee yet further expresseth this resolution of his, when he sayth: *What then shall we say to these thinges? If God be with vs, who will be against vs? Who shall separate vs from the loue of Christ? Shal tribulation? Shall distresse? Shal hunger? Shal nakednesse? Shall peril? Shal persecutiō Shal the sword? I am certaine, that death, nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor things to come, nor strength, nor heigh, nor depth, nor any creatures els, shalbe able to separate vs from the loue of God, which is in Iesus Christ our Lord.* Rom. 8.

40 Finally, this was the resolution of all the holy martyrs and confessors, and other seruantes of God: whereby they have withstood the temptations of the diuell, the allurementes of flesh and bloud, and all the persecutions of tyrants, exacting things vnlawfull at their handes. I will alleadge one example out of the * second booke of Maccabees, and that before the comming of Christ, but yet nigh vnto the same, & therfore no maruel (as the fathers note) though it tooke some heat of Christian feruor and constancie towardes martyrdome. The example is wonderfull, for that in mans sight

B. * *Which booke is not any part of canonicall scripture: neuertheles this exāple may well be true, for that such constancy is often found in the children of God.*

B. * *It was a manifest breach of the lawe of God: and so no small matter to them that knewe it:* 2. Mac. 7.

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it was but for a * ſmall matter required at their handes, by the tyrantes cõmandement; that is, only to eate a peece of ſwines fleſh, which then was forbidden. For thus it is recorded in the booke aforeſaide.

41 It came to paſſe that ſeuen brethren were apprehended togither in thoſe dayes, & brought (with their mother) to the king Antiochus, and there compelled with tormentes of whipping, and other inſtrumentes, to the eating of ſwines fleſh againſt the lawe. At what time one of them (which was the eldeſt) ſayd: what doeſt thou ſeeke? Or what wilt thou learne out of vs, O King? We are readie heere rather to die, than to breake the auncient lawes of our GOD. Whereat the king beeing greatly offended, commaunded the frying pans and pots of braſſe to be made burning hot: which being readie, he cauſed the firſt mans tongue to be cut of, with the tops of his fingers, and toes, as alſo with the ſkin of his heade, the mother and other brothers looking on, and after that to be fryed vntill he was dead. Which beeing doone, the ſeconde brother was brought to torment, and after his haue pluckt off from his heade, togeather with the ſkin, they aſked him whether he would yet eate ſwines fleſh or no, before hee was put to the reſt of his torments? Whereto he anſwered: No: and thereupon was (after many torments) ſlaine with the other. Who being dead: the thirde was taken in hande, and being willed to put foorth his tongue: he helde it foorth quickely togeather with both his handes to be cut off, ſaying confidently: *I receiued both tongue and handes*

A marueilous conſtancie of the ſeuen Machabees and their mother.

A worthie ſaying.

from heauen, and now I despise them both for the law of God, for that I hope to receiue thē all of him againe. And after they had in this sort tormented and put to death sixe of the brethren, euerie one most constantly protesting his faith, and the ioy hee had to die for Gods cause: there remained onely the youngest, whom Antiochus (being ashamed that he could peruert neuer a one of the former) endeuoured by all meanes possible to drawe from his purpose, by promising and swearing, that he should be a rich & happy man, and one of his chiefe friendes, if he would yeelde. But when the youth was nothing moued therewith: Antiochus called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yeeld: which she fayning to doe, thereby to haue libertie to speake to her sonne: made a most vehement exhortation to him in the Hebrewe tongue, to stand to it, & to die for his cōscience: which speech being ended the youth cryed out with a loude voyce, and vttered this noble sentēce worthy to be remēbred: *Quem sustinetis? Non obtempero præcepto regis, sed præcepto legis:* Whō do you stay for? I doe not obey the commandement of the king, but the commandement of the lawe of God. Whereupon both he and his mother were presently (after many and sundrie tormentes) put to death.

42 This then is the constant & immoueable resolution which a christian man shold haue in all aduersitie of this life. Whereof S Ambrose sayth thus: *Gratia præparandus est animus, exercenda mens, & stabilienda ad constantiam: vt nullis perturbari animus*

Lib. 8. of 38.

posit

possit terroribus, nullis frangi molestiis, nullis supplicijs cedere. Our minde is to be prepared with grace, to be exercised, and to be so established in constancie, as it may not be troubled with anie terrours, broken with any aduersities, yeelde to any punishmentes or tormentes whatsoeuer.

43 If you aske heere howe a man may come to this resolution: I answere that Saint Ambrose in the same place, putteth two wayes: the one is, to remember the endlesse and intollerable paines of hell, if wee doe it not: and the other is to thinke of the vnspeakeable glorie of heauen, if we doe it. Whereto I will adde the thirde, which with a noble heart may preuaile as much as eyther of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue and affection towardes vs. We see that in this worlde, louing subiectes do glorie of nothing more, than of their dangers or hurtes taken in battaile for their Prince, though hee neuer tooke blowe for them againe. What then would they doe, if their Prince had beene afflicted voluntarily for them, as Christ hath ben for vs. But if this great example of Christ seeme vnto thee too high for to imitate: looke vppon some of thy brethren before thee, made of flesh & bloud as thou art: see what they haue suffred before they could enter into heauen: thinke not thy selfe hardly dealt withall, if thou be called to suffer a little also. *How a man may com to an inuincible resolution.*

44 S. Paul writeth of al the apostles togither: Euen vnto this houre we suffer hunger and thirst, and lacke of apparell: we are beaten *2. Cor. 4. The sufferings of the Apostles.*

beaten with mens fists: we are vagabounds, not hauing where to staye: we labour and worke with our owne hands: we are cursed, and we doe blesse: we are persecuted, and we take it patiently: we are blasphemed, and we pray for them that blaspheme vs: we are made as it were the very outcastes and purgings of this world, euen vnto this day: that is, though we be Apostles, though we haue wrought so many myracles, and conuerted so many millions of people: yet euen vnto this day are we thus vsed.

2. Cor. 6. And a litle after, describing yet further their liues, he sayeth: Wee shewe our selues as the ministers of God, and in much patience: in tribulations: in necessities: in distresses: in beatings: in imprisonments: in seditions: in labours: in watches: in fastinges: in chastitie: in longanimitie: in sweetenesse of behauiour. And of himselfe in particular, he

1. Cor. 11. sayth: *In laboribus plurimis, &c.* I am the minister of God in many labours, in imprisonments more than the rest, in beatinges aboue measure, & often times in death it self.

The particular sufferinges of S. Paule. Fiue times haue I beene beaten of the Iewes & at euery time had 40. lashes lacking one: three times haue I beene whypt with rods: once I was stoned: three times haue I suffered shipwrack: a day & a night was I in the bottome of the sea: oftentimes in iourneies, in dangers of floods: in dangers of theeues: in daungers of Iewes: in daungers of Gentiles: in daungers of the citie: in dangers of wildernesse: in daungers of sea: in daungers of false brethren in labor & trauel: in much watching: in hunger and thirst: in much fasting: in cold & lacke of clothes: and beside

all

all these externall thinges, the matters that daily do depende vpon me, for my vniuersall care of all Churches.

45 By this we may see nowe, whether the Apostles taught vs more by words then they shewed by example about the necessitie of suffering in this life. Christ might haue prouided for them if hee woulde, at leastwise thinges necessarie to their bodies, and not haue suffered thē to come into these extremities of lacking clothes to their backes: meate to their mouths, & the like. He that gaue them authoritie to doe so many other miracles might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should be the first myracle that worldly men wold worke, if they had such authoritie. Christ might haue saide to Peter, when hee sent him to take his tribute from out of the fishes mouth. Take so much more, as will suffice your necessarie expences, as you trauell the countrey: but he would not, nor yet diminish the great afflictions which I haue shewed before, though he loued them as deerely, as euer he loued his own soule. Al which was done (as S. Peter interpreteth) to giue vs example, what to followe: what to looke for: what to desire: what to comfort our selues withall, in amidst the greatest of our tribulations.

Mat. 17.

1. Pet. 2.

46 The Apostle vseth this as a principal consideration, when he writeth thus to the Hebrewes, vpō the recitall of the sufferings of other saints before them: wherefore we also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs)

Hēb. 12. A notable exhortation of the Apostle.

let vs lay off all burdens of ſinne hanging vpon vs: and let vs runne by patience vnto the battell offered vs, fixing our eyes vpon the authour of our faith, and fulfiller of the ſame, Ieſus: who putting the ioyes of heauen before his eyes, ſuſtained patientlie the croſſe: contemning the ſhame, and confuſion thereof: and therefore now ſitteth at the right hande of the ſeate of God. Thinke vpon him (I ſaye) which ſuſtained ſuch a contradiction againſt himſelfe, at the hands of ſinners: and be not wearie, nor faint in courage. For you haue not yet reſiſted againſt ſinne vnto bloud: and it ſeemeth you haue forgotte that cõfortable ſaying, which ſpeaketh vnto you as vnto children: *My ſon doe not contemne the diſcipline of the Lorde, and be not weary when thou art chaſtened of him.* For whom God loueth he chaſteneth, and he whippeth euerie ſonne whom he receiueth. Perſeuere therefore in the correction laide vpon you. God offereth himſelfe to you as to his children. For what childe is there whome the father correcteth not? If you be out of correction (whereof all his children are made partakers) then are you baſtardes and not children. All correction for the preſent time when it is ſuffered, ſeemeth vnpleaſant and ſorrowfull: but yet after, it bringeth foorth moſt quiet fruit of iuſtice vnto them that are exerciſed by it. Wherfore ſtrengthen vp your weary hands, and looſed knees: make way to your feete, &c. That is, take courage vnto you, and goe forwarde valiantlie vnder the croſſe layde vppon you. This was the exhortation of this holie Captaine vnto his

Pro. 3.

Iob. 5.

Apo. 3.

countrey

countrey men, ſouldiers of Ieſus Chriſt, the Iewes.

47 Saint Iames the brother of our Lord vſeth another exhortation to al true Catholikes, not much different from this, in that his Epiſtle, which he writeth generally to all. Be you therefore patient my brethren (ſayeth hee) vntill the comming of the Lorde. Behold, the huſbandman expecteth for a time the fruit of the earth, ſo precious vnto him, bearing patiently vntill he may receiue the ſame in his ſeaſon: bee you therefore patient, and comfort your hearts, for that the comming of the Lorde will ſhortly drawe neere. Be not ſadde, and complaine not one of another. Beholde, the iudge is euen at the gate. Take the Prophetes for an example of labour and patience, which ſpake vnto vs in the name of God. Beholde we account them bleſſed which haue ſuffered. You haue heard of the ſufferaunce of Iob, and you haue ſeene the ende of the Lorde with him: you haue ſeene (I ſay) that the Lorde is mercifull and full of compaſſion. *Iac. 5. The exhortation of S. Iames.*

48 I might here allege many things more out of the ſcripture to this purpoſe, for that the ſcripture is moſt copious herein: and in very deede, if it ſhould all be melted and powred out it would yeelde vs nothing elſe almoſt, but touching the croſſe, and patient bearing of tribulatiō in this life. But I muſt end, for that this chapter riſeth to be long, as the other before did: and therefore I will only for my cōcluſion, ſet down the cōfeſſion, and moſt excellent exhortation of olde Mathathias vnto his children in the time

of

of the cruell persecution of Antiochus, a-
1.Mac.2. gainst the Iewes. Now (sayth he) is the time that pride is in her strength: now is the time of chastisement towardes vs, of euersion and indignation come. Nowe therefore (O children) bee you zealous in the lawe of God: yeelde vp your liues for the testament of your fathers: remember the workes of your ancestors, what they haue done in their
Gen.12. generations, and so shall you receiue great glorie, and eternall name. Was not Abraham founde faithfull in time of temptation, and it was reputed vnto him for iustice.
Gen.41. Ioseph in the time of his distresse, kept Gods commandements, and was made Lord
Num.25. ouer all Egypt. Phinees our father, for his zeale towardes the lawe of God, receiued the testament of an euerlasting priest-
Iosu.1. hood. Iosue for that he fulfilled gods word, was made a Captaine ouer all Israell. Caleb
Iudg.14. for that he testified in the Church, receiued an inheritaunce. Dauid for his mer-
2.Reg.2. cie obtained the seate of an eternall king-
4.Reg.1. dom. Elias for that he was zealous in zeale of the lawe, was taken vp to heauen. Ana-
Dan.3. nias, Azarias, and Misaell, through their beleefe, were deliuered from the flame of fire. Daniel for his simplicitie was deliuered from the mouth of lyons. And so doe you runne ouer, by cogitation, all generations, and you shall see that all those that hope
Dan.9. in God shall not be vanquished. And doe you not feare the wordes of a sinfull man: for his glorie is nothing else but dunge and wormes: to day hee is great and exalted, and to morrowe hee shall not be founde: for he shall returne vnto his earth againe,

and

and all his fonde cogitations ſhall periſhe. Wherfore take courage vnto you (my children) and play the men in the law of God. For therein ſhall be your honour and glory. Hitherto are the wordes of Mathathias, which ſhall ſuffice, for the ende of this Chapter.

CHAP. III.

Of the third impediment that letteth men from reſolution: which is, the loue of the world.

AS the two impediments remoued before, be indeede great ſtaies to many men from the reſolutiō we talk of: ſo this that nowe I take in hand, is not onely of it ſelfe a ſtrong impediment, but alſo a great cauſe and common ground (as it were) to all the other impedimentes that be. For if a man could touche the verie pulſe of thoſe, who refuſe, or neglect, or deferre this reſolution: hee ſhould finde the foundation thereof to be the loue of thys world, whatſoeuer other excuſe they pretend beſides The noble mē of Iewry pretended, feare to be the cauſe why they could not reſolue, to confeſſe Chriſt openly; but Saint Iohn that felt their pulſe, vttereth the true cauſe to haue bene; *For that they loued the glory of men more than the glory of God.* Iohn. 12. Demas that forſooke S. Paule in his bands, euen a litle before his death, pretended another cauſe of his departure to Theſſalonica

but

but Saint Paule saith it was, *Quia dilexerat hoc seculum*: For that hee loued thys world. So that this is a general and vniuersall impediment, and more indeede dispersed, than outwardly appeareth: for that it bringeth forth diuers other excuses, thereby to couer her selfe in many men.

2. Tim. 4.

Mat. 13. Marc. 4. Luc. 8.

2 This may be confirmed by that most excellent parable of Christ, recorded by three Euangelistes, of the three sortes of men which are to be damned, and the three causes of their damnation: wherof the third and last, and most generall (including as it were both the rest) is, the loue of this world. For the first sorte of men, are compared to a high way, where all seede of life that is sowne, either withereth presently, or els is eaten vpp by byrdes of the ayre: that is (as Christ expoundeth it) by the Diuell in careleste men, that contemne whatsoeuer is said vnto them: as infidels, and all other obstinate and contemptuous people. The second sort, are cõpared to rockie grounds, in which for lacke of deepe roote, the seede continueth not: whereby are signified, light and vnconstant menne, that nowe choppe in, and nowe runne out: nowe are feruent, and by and by key-colde againe: and so in time of temptation, they are gone. The third sorte are compared to a field, where the seede groweth vppe, but yet there was so many thornes on the same (which Christe expoundeth to bee the cares, troubles miseries, and deceiueable vanities of this life) as the good corne is choked vppe, and bringeth foorth no fruite. By which last woordes our Sauiour

The exposition of the parable of the seede.

our signifieth, that whereſoeuer the doctrine of Chriſte groweth vppe, and yet bringeth not forth the fruit: that is, whereſoeuer it is receiued and imbraced (as it is among all Chriſtians) and yet bringeth not foorth good life: there the cauſe is, for that it is choked with the vanities of this world.

3 This is a parable of marueilous great importance. as may appeare, both for that Chriſt, after the recitall thereof, cried out with a loud voyce, *Hee that hath eares to heare, let him heare:* as alſo for that he expounded it himſelfe in ſecret onely to hys diſciples: and principally, for that before the expoſition thereof hee vſeth ſuch a ſolemne preface, ſaying, *To you it is geuen to knowe the miſteries of the kingdome of heauen, but to others not: for that they ſeeing doe not ſee, and hearing do not heare, nor vnderſtand.* Whereby Chriſt ſignifieth, that the vnderſtanding of this parable, among others, is of ſingular importaunce for conceiuing the true miſteries of the kingdome of heauen: and that manie are blinde, which ſeeme to ſee, and many deafe and ignoraunt, that ſeeme to heare and know: for that they vnderſtand not wel the myſteries of this parable. For which cauſe alſo, Chriſt maketh this concluſion before he beginneth to expound the parable, *Happie are your eyes that ſee, and bleſſed are your eares that heare.* After which wordes, he beginneth his expoſitiō, with this admonition, *Vos ergo audite parabolam:* Doe you therfore heare and vnderſtand this parable.

The importaunce of this parable Mat. 13.

4 And for that this parable doth contain

and

and touch so much indeede, as may, or needeth be sayde, for remooving of this great and daungerous impediment of worldly loue: I meane to staie my selfe onely vpon the explication thereof in this place, and will declare the force and trueth of certaine wordes here vttered by Christ of the world and worldly pleasures: and for some order and methods sake, I wil draw al these sixe pointes following. First, how, and in what sense all the world and commodities thereof are vanities, and of no value (as Christ heere signifieth) and consequentlie, ought not to be an impediment, to lette vs from so great a matter, as the kingdome of heauen, and the seruing of God is. Secondly, howe they are not onely vanities, and trifles in themselues; but also, deception, as Christ saith: that is, deceits not performing to vs indeede, those little trifles which they doe promise. Thirdly, how they are *Spinæ*, that is, pricking thornes, as Christ sayeth, though they seeme to worldly menne to be most sweete and pleasaunt. Fourthly, howe they are *aruinæ*, that is, miseries and afflictions: as also Christes wordes are. Fiftly, *Quomodo suffocant*, howe they strangle or choke vs, as Christ affirmeth. Sixtly, howe we may vse them notwithstanding, without these daungers and euils, and to oure great comfort, gaine, and preferment.

The partes of this chapter.

1 2 3 4 5 6

1 *The first part how al the world is vanitie.*

5 And touching the first, I doe not see howe it may be better prooued, that al the pleasures and goodly shewes of this world are vanities, as Christ heere saith: then to alledge the testimonie of one that hath prooued them all: that is, of one that speaketh

keth not of speculation, but of his owne proofe and practise: and this is king Salomon, of whom the scripture reporteth wonderfull matters, touching his peace, prosperitie, riches, and glory in this worlde: as that all the kinges of the earth desired to see his face, for his wisedome and renowmed felicitie: that all the princes liuing besides, were not like him in wealth: that hee had fixe hundred, and sixtie and fixe talentes of gold (which is an infinite summe) brought hym in yearely, besides all other that hee had from the kinges of Arabia, and other Princes: that siluer was as plentifull wyth him as heapes of stones, and not esteemed, for the great store, and abundaunce hee had thereof: that his plate and iewels had no end, that his seate of maiestie, with stooles, Lyons to beare it vppe, and other furniture, was of golde passing all other kingly seates in the worlde: that his pretious apparell, and armour was infinite: that he hadde all the kinges, from the riuer of the Philistians, vnto Egypt to serue him: that hee had fortie thousand horses in hys stables to ride, and twelue thousand chariotes, with horses and other furniture ready to them, for his vse, that hee had two hundred speares of golde, borne before him, and fixe hundred crownes of golde bestowed in euery speare, as also three hundred bucklers, and three hundred crownes of gold, bestowed in the gilding of euery buckler: that he spent euery day in his house a thousand, nine hundred, thirtie and seuen quarters of * meale, and flower; thirtie oxen; with an hundred weathers, besides all

2. Par. 9. *The worldly prosperitie of king Salomon.*

3. Reg. 4. 30. Cori. simila, &c. 60. Cori farinæ and euery corus is * 21. quarters & od. 3. Reg. 11. Eccles. 1. B.

* For 21. I thinke he meant but 11. For a Coras ac-

cording to Iosephus is reckoned to be 738. of oure gals lons which make of oure measure 11. quarters, foure bus shels, one pecke. So 900. being

all other flesh: that he hadde seuen hundred wiues, as queenes, and three hundred others, as Concubines. All this and muche more, doe scripture reporte of Salomons worldly wealth, wisedome, riches, and prosperitie: which he hauing tasted, and vsed to his fill, pronoūced yet at the last this sentence of it all: *Vanitas vanitatum, & omnia vanitas:* Vanitie of vanities, and all is vanitie. By vanitie of vanities, meaning (as Sainct Ierome interpreteth) the greatnesse of this vanitie, aboue all other vanities that may be deuised.

taken out of the totall summe, the residue that remayneth doe agree well to this account: for it maketh a thousand three hundred and seuen quarters, sixe bushels, two peckes. But of this measure the iudgement of the learned doth vary much, and it woulde aske a long discourse to treate but the more likely opinion, by conference of places and measures together. By the account of Sainct Ierome it commeth farre short: that is, but to 212. quarters, sixe bushels and a halfe.

Salomons saying of himselfe. Eccl. 1.

¶ Neyther onely doeth Salomon affirme this thing, but doth proue it also by examples of himselfe. I haue bene king of Israel in Ierusalem (saith hee) and I purposed with my selfe, to seeke out by wisedome all thinges: and I haue seene, that all vnder the sunne, are meere vanityes, and affliction of spirite. I said in my heart, I will goe and abound in delightes, and in euery pleasure that may be hadde? And I sawe that this was also vanitie. I tooke great woorkes in hande, builded houses to my selfe, planted vineyardes, made orcharles

chardes and gardens, and beſet them with all kinde of trees: I made my fiſh-pondes to water my trees: I poſſeſſed ſeruauntes and hand-maydes and had a great family, great heardes of cattell, aboue any that euer were before me in Ieruſalem: I gathered togither golde and ſiluer, the riches of kinges and prouinces: I appointed to my ſelfe ſingers, both menne and women, which are the delightes of the Children of men: fine cuppes alſo to drinke wyne withall: and whatſoeuer my eies did deſire, I denied it not vnto them: neyther did I let my heart from vſing any pleaſure, to delight it ſelfe in theſe thinges which I prepared. And when I turned my ſelfe to all that my handes had made, and to all the labors, wherein I hadde taken ſuch paines and ſweat: I ſaw in them all vanitie, and affliction of the minde.

7 This is the teſtimony of Salomon vppon hys owne proofe in theſe matters: and if he had ſpoken it vpon his wiſedome onely (being ſuch as it was) wee ought to beleeue hym: but muche more ſeeing hee affirmeth it of hys owne experience. But yet, if any manne be not mooued with this: let vs bring yet another witneſſe out of the newe teſtament, and ſuche a one, as was priuie to the opinion of Chriſte heerein: that is, Sainct Iohn the Euangeliſt, whoſe wordes are theſe: *Doe not loue the worlde, nor thoſe thinges that* 1. Iohn. 2. *are in the worlde: if anie man loue the worlde, the loue of God the father is not in him. For that, all which is in the world is either concupiſcence of the fleſh, or cauecupiſcence*

Scence of the eies, or pride of life. In which wordes, S. Iohn beside this threate agaynst such as loue and followe the worlde, reduceth al the vanities thereof, vnto three generall pointes or braunches: that is, to concupiscence of the flesh (wherein he comprehendeth all carnall pleasures) to concupiscence of the eyes (wherein he contayneth all matters of riches:) and to pride of lyfe, whereby he signifieth the humor, and disease of worldly ambition. These thē are the iii. general & principal vanities of this life, wherein worldly men doe wearie out themselues: ambition, couetousnesse, and carnall pleasure: whereunto al other vanities are addressed, as to their superiours. And therefore it shall not bee amisse to consider of these three in this place.

Three general points of worldly vanities.

Vaineglory.

8 And first to ambition or pride of life belongeth vain-glory: that is, a certain disordinate desire to be wel thought of, well spoken of, praysed, and glorified of menne: and this is as great a vanitie (though it bee common to many) as if a man should runne vppe and down the streetes, after a feather flying in the ayre, tossed hyther and thither with the blastes of infinite mens mouthes. For as this man might wearie out himselfe before he gate the thing which he followed, and yet when he had it, he had gotten but a feather: so a vaine glorious man may labour a good while before hee attayne to the praise which he desireth, and when he hath it, it is not worth three chippes, being but the breath of a few mens mouthes, that altereth vppon euerie light occasion, and nowe maketh him great, nowe little, now nothing

nothing at all. Christ himselfe may bee an example of this: who was tossed too and fro in the speech of men: some said hee was a Samaritan, and had the Diuell: other sayd he was a prophet: other said hee could not be a prophet, or of God: for that hee kept not the Sabboth day: others asked, if hee were not of God, howe he could do so many miracles. So that there was a schisme or diuision among them, about this matter, as Saint Iohn affirmeth. Finally, they receiued him into Ierusalem, with triumph of *Hosanna*, casting their apparell vnder his feet. But the Friday next ensuing, they cryed *Crucifige* against him, and preferred the life of Barrabas, a wicked murderer before him. *Mat.27.* *Iohn.8.* *Iohn.9.* *Mat.21.* *Mar.11.* *Mat.27.* *Luc.23.*

9 Nowe my friend, if they dealt thus with Christe, which was a better man than euer thou wilt be: and did more glorious miracles, than euer thou wilt doe, to purchase thee name and honour with the people: why doest thou so labour, and beat thy selfe about this vanitie of vain-glory. Why doest thou cast thy trauels into the winde of mens mouthes? Why doest thou put thy riches in the lips of mutable men, where euery flatterer may rob thee of them? Hast thou no better a chest to locke them vp in? Saint Paule was of another minde, when he said: *I esteeme little to be iudged of you, or of the day of man*: and he hadde reason surely. For what careth hee that runneth at tilt, if the ignoraunt people giue sentence against him, so the iudges giue it with him? If the blinde man, in the way to Hiericho, hadde depended of the liking and approbation *1.Cor.4.* *Luc.18.*

bation of the goers by, he had neuer receiued the benefite of his sight: for that, they disswaded him from running, and crying so vehemently after Christ. It is a miserable thing for a man to be a windmill, which maketh no meale, but according as the blast endureth. If the gale be strong; hee surgeth about lustily: but if the wind slake, hee relenteth presently. So praise the vainglorious man, and ye make him runne: if he feele not the gale blowe, hee is out of heart: hee is like the Babylonians, who, with a little sweete musick, were made to adore any thing whatsoeuer. Dan. 3.

10 The scripture saith most truely: *As siluer is tried in the fire by blowing to it? so is a man tried in the mouth of him that praiseth.* For as siluer, if it be good, taketh no hurt thereby: but if it be euill, it goeth all into fume: so a vaine manne, by praise and commendation. How many haue wee seene puffed vp with mens praises, and almost put beside themselues, for ioy thereof: and yet afterward brought downe with a contrarie winde, and driuen full neere to desperation by contempt? Howe many doe we see dayly (as the prophet did in his dayes) commended in their sinnes, and blessed in their wickednesse? Howe many palpable and intollerable flatteries doe wee heare both vsed, and accepted daily, and no man crieth with good king Dauid: *Away with this oyle, and oyntment of sinners, let it not come vpon my head?* Is not al this vanitie? *Is* it not madnesse, as the scripture calleth it? The glorious angels in heauen seek no honour vnto themselues, but all vnto God, and thou poore Prou. 27. Psal. 9. Psal. 140. Psal 32.

poore worme of the the earth desireſt to be glorified? The foure and twentie elders in the Apocalyps tooke off their crownes, and caſt them at the feete of the lamb: and thou wouldeſt plucke fortie from the lambe to thy ſelfe, if thou couldeſt. O fonde creature! How truely ſaith the prophet: *Homo vanitati ſimilis factus eſt.* A man is made lyke vnto vanitie. That is, like vnto his owne vanitie: as light as the very vanities themſelues, which he foloweth. And yet the wiſe mā more expreſly: *In vanitate ſua appēditur peccator:* The ſinner is weighed in his vanity. That is, by the vanity, which he followeth, is ſeen how light and vaine a ſinner is.

Apoc. 4.

Pſal. 143.

Eccl. 23.

11 The ſecond vanity that belongeth to ambitiō, is deſire of worldly honor, dignity & promotion. And this is a great matter in the ſight of a worldly man: this is a iewel of rare price, & worthy to be bought, euē with any labor, trauel, or peril whatſoeuer. The loue of this, letted the great men, that were Chriſtians in Iewry, frō confeſſing of chriſt openly: The loue of this, letted Pilate from deliuering Ieſus, according as in concience he ſaw he was boūd. The loue of this letted Agrippa, & Feſtus, frō making themſelues chriſtians: albeit they eſteemed Paules doctrine to be true. The loue of this letteth infinite men daily from imbracing the means of their ſaluation. But (alas) theſe men doe not ſee the vanity hereof. S. Paule ſayth not without iuſt cauſe: *Nolite eſſe pueri ſenſibus:* Be you not children in vnderſtanding. It is the faſhion of Children, to eſteeme more of a paynted bable, then of a riche iewel: and ſuche is the paynted dignitie of this world:

Worldly honour and promotion.

Ioh. 12.

Ioh. 19.

Acts 26.

1. Co. 14.

worlde: gotten with much labour: maintayned with great expences; and loſt with intollerable griefe and ſorrowe. For better conceiuing wherof, ponder a little with thy ſelfe (gentle reader) anye ſtate of dignitie that thou wouldeſt deſire: and thinke howe many haue had that before thee. Remember howe they mounted vp, and how they deſcended downe againe: and imagine with thy ſelfe, which was greater, either the ioy in getting, or the ſorrowe in leeſing it. Where are nowe all theſe emperours, theſe kinges, theſe princes and prelates, which reioyced ſo much once, at their owne aduancement? Where are they now I ſay: who talketh or thinketh of them? Are they not forgotten, and caſt into their graues long agoe? And do not menne boldly walke ouer their heades nowe, whoſe faces might not be looked on without feare in this worlde? What then haue their dignities done them good?

The vanity of worldly honour.

12 It is a woonderfull thing to conſider the vanitie of this worldly honour. It is like a mans owne ſhadowe, which the more a man runneth after, the more it flieth: and when he flieth from it, it followeth him againe: and the onely way to catch it, is to fall downe to the ground vpon it. So we ſee that thoſe men which deſire honour in thys worlde, are now forgotten: and thoſe which moſte fledde from it, and caſt themſelues loweſt of all men, by humilitie, are nowe moſt of al honoured: honoured (I ſay) moſt, euen by the worlde it ſelfe, whoſe enemyes they were, while they liued. For who is honoured more nowe, who is more commended

mended and remembred, than S. Paule, and his like, which so muche despised worldly honour in this life, according to the saying of the prophet: *Thy friendes (O Lorde) are too too much honoured.* Most vaine then is the pursuite of this worldly honour & promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voyde of great daungers, both in this life, and in the life to come, according to the saying of scripture: *Most seuere iudgement shal be vsed vppon those that are ouer others: the meane man shal obtayne mercie: but the great and strong shall suffer tormentes strongly.* Psal. 138. Sap. 6.

13 The third vanitie that belongeth to ambition, or pride of life, is nobilitie of flesh and bloud: a great pearle in the eye of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holy Iob well vnderstood, when he wrote these wordes: *I saide vnto rottennesse, thou art my father: and vnto worms, you are my mother and sisters.* Hee that will behold the gentrie of his ancestors: let him looke into their graues, and see whether Iob saith truely or no. True nobilitie was neuer begunne, but by vertue: and therefore as it is a testimonie of vertue to the predecessors: so it is another of vertue vnto the successors. And he which holdeth the name thereof by discent without vertue, is a meere monster, in respect of his ancestors: for that he breaketh the limites of the nature of nobilitie. Of which sort of men, God sayth by his Prophet: *They are made abhominable, euen as the thinges which they loue: their* Worldly nobilitie. Iob. 17. Ose. 9.

glorie is from their natiuitie, from the belly, and from their conception.

14 It is a miserable vanitie to go begge credite of dead menne, when as wee deserue none our selues: to seeke vppe olde titles of honour from our auncestors, we beeyng vtterly vncapable thereof, by our own base manners and behauiour. Christe cleerely confounded this vanitie: when beeing descended himselfe of the greatest nobilitie, that euer was in this worlde: and besides that, being also the sonne of God: yet called hee himselfe ordinarily, the sonne of manne: that is, the sonne of the virgin Marie (for otherwise he was no sonne of man) and further than this also, called hymselfe a shepheard, which in the world is a name of contempt. Hee sought not vppe thys and that olde title of honour to furnishe his stile withall, as our menne doe. Neyther when hee had to make a king first in Israell, did hee seeke out the auncientest bloud: but tooke Saule, the basest tribe of all Israell: and after him, Dauid the poorest shepheard of all his brethren. And when he came into the world: he sought not out the noblest menne to make princesse of the earth: that is, to make Apostles: but tooke of the poorest and simplest, thereby to confounde (as one of them sayeth) the foolishe vanitie of this worlde: in making so great account of the preeminence of a little flesh and bloud, in this life.

Mat. 8.20. 24.26. Ioh. 10.

1. Reg. 9. 1. Reg. 16.

Mat. 4. Psal. 44. 1. Cor. 1.

The vanity of worldly wisedome. 2. Cor. 3.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldly wisdome, whereof the Apostle saith: *The wisdome of this world is folly with God.* If it be follie

follie, then great vanitie (no doubt) to delight so in it, as menne doe. It is a straunge thing to see, how contrarie the iudgements of God are to the iudgementes of men. The people of Israell would needes haue a king (as I haue said) & they thought God would haue giuen them presently som great mightie prince to rule ouer them: but hee chose out a poore fellow, that sought Asses about the countrey. After that, when God woulde displace this man againe for his sinne: hee sent Samuel to annoynt one of Isay hys sonnes: and being come to the house, Isay brought forth his eldest sonne Eliab, a lustie tall fellow, thinking him indeede most fit to gouerne: but God aunswered: *Respect not his countenance, nor his talnesse of personage: for I haue reiected him: neither doe I iudge according to the countenaunce of man.* After that Isay brought in his seconde sonne Abinadab: and after him Samma, and so the rest, vntill hee had shewed hym seuen of his sonnes. All which being refused by Samuel, they marueiled & said, there was no moe left, but onely a little red headed boy, that kept the sheep, called Dauid: which Samuel caused to be sent for: and as soone as he came in sight: God sayde to Samuel, this is the man that *I* haue chosen. 1. Reg. 9. 1. Reg. 16.

16 When the Messias was promised vnto the Iewes to be a king: they imagined presently, according to their worldly wisedome, that he should be som great prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn beeing yet but carnall, seeing the Samaritanes contemptuously to refuse Chrystes Disci-

ples sent to them, & knowing what Christ was, thought streightway that hee must in reuenge haue called downe fire from heaue to consume them: but Christ rebuked them, saying: *You knowe not of what spirite you are.* The Apostles preaching the crosse, and necessitie of suffering, to the wise Gentiles and Philosophers, were thought presently fooles for their labours. Festus the Emperours lieuetenaunt, hearing Paule speake so much of abandoning the world, and following Christ, said: hee was mad. Finally, this is the fashion of all worldly wise men to condemne the wisedome of Christ, and of his saintes. For so the holy scripture reporteth of their owne confession, beeyng nowe in place of torment: *Nos insensati vitam illorum æstimabamus insaniam*: We fond men, esteemed the liues of saincte as madnes. Wherefore, this is also great vanitie (as I haue said) to make suche account of worldly wisedome: which is not onely folly, but also madnesse, by the testimonie of the holy Ghost himselfe.

Luc. 9.

1. Cor. 1.

Act. 26.

Sap. 5.

17 Who would not think, but that the wise men of this worlde, were the fittest to bee, choson to doe Christe seruice in his Church? Yet Saincte Paule sayth: *Non multi sapientes, secundum carnem*: God hath not chosen many wise menne according to the flesshe? Who woulde not thinke, but that a worldly wise man might easily also make a wise christian? Yet S. Paule saith no: except first he become a foole: *Stultus fiat, vt sit sapiens*: If any man seeme wise among you let him become a foole, to the end he may be made wise. Vaine then, & of no account

1. Cor. 1.

1. Cor. 3.

is

is the wisedome of this world, except it be subiect to the wisedome of God.

18 The first vanitie belonging to pride of life, is corporall beautie: whereof the wise man saith: *Vaine is beautie, and deceiueable is the grace of countenaunce.* Whereof also king Dauid vnderstood properly, when hee said: *Turne away my eyes (O Lord) that they behold not vanitie.* This is a singuler great vanitie, daungerous and deceitful: but yet greatly esteemed of the children of men. whose propertie is: *To loue vanitie*, as the prophet saith. Beauty is compared by holy menne, to a paynted snake, which is fayre without, and full of deadly poyson within. If a man did consider what infinite ruines, and destructions haue come by our light giuing credite thereunto: hee would beware of it. And if hee remembred what foule drosse lieth vnder a fayre skin: he would little be in loue therewith, sayth one father God hath imparted certayne sparkes of beautie vnto his creatures: therby to drawe vs to the consideration, and loue of his own beauty: whereof the other is but a shadow: euen as a man finding a little issu of water, may seeke out the fountayn therby: or hapning vpon a small vaine of gold, may therby come to the whole mine it self. But we like babes, delight our selues onely with the faire couer of the booke, and neuer do consider what is written therein. In all faire creatures, that man doth beholde, hee ought to reade this, saith one father, that if God could make a peece of earth so fayre & louely, with imparting into it some little sparke of his beautie: howe infinite

The vanity of beauty. Pro. 31.

Psal. 118.

Psal. 44.

A lesson to be read in the beautie of all creatures.

faire is he himselfe, and how worthie of al loue and admiration? And how happy shal we be, when wee shall come to enioye hys beautifull presence, whereof nowe all creatures doe take their beautie.

19 If wee woulde exercise our selues in these manner of cogitations: wee might easily keepe our heartes pure, and vnspotted before God in beholding the beautie of hys creatures. But for that we vse not this passage from the creature to the Creator: but rest only in the eternall appearance of a deceitfull face: letting goe the bridle to foule cogitations, and setting wilfully on fire our owne concupiscences: hence it is, that infinite men doe perishe dayly by occasion of this fond vanitie. I call it fond, for that euerie childe may descrie the deceite and vanitie therof. For take the fayrest face in the world, wherewith infinite foolishe men fall in loue, vpon the sight: and rase it ouer but with a little scratche, and all the matter of loue is gone: let there come but an ague: & al this goodly beauty is destroyed; let the soule depart but one halfe houre from the body, and this louing face is vgly to looke on: let it lie but two dayes in the graue, and those which were so hot in loue with it before, will scarse abide to behold it, or come neere it. And if none of those thinges happen vnto it: yet quickly commeth on olde age, which riueleth the skinne, draweth in the eyes, feeteth out the teethe, and so disfigureth the whole visage, as it becommeth more contemptible nowe, than it was beautifull and alluring before. And what then canne bee more vanitie then this

The vanity of beautie.

this? What more madneſſe, than either to take pride of it, if I ſee it in my ſelfe: or to indaunger my ſoule for it, if I ſee it in others?

The vanity of apparell.

20 The ſixt vanitie belonging to pride of life, is the glorie of fine apparell: againſt which the wiſe man ſayth; *In veſtitu ne glorieris vnquam*: See thou neuer take glory in apparell. Of all vanities this is the greateſt, which wee ſee ſo common among menne of this world. If Adam hadde neuer fallen, we hadde neuer vſed apparell, for that apparell was deuiſed to couer our ſhame of nakedneſſe, and other infirmities contracted by that fall. Wherefore, we that take pride and glorie in apparell, doe as much as if a begger ſhould glory and take pride of the olde clouts that doe couer hys ſores. Saint Paule ſaid vnto a Byſhoppe *If we haue wherewithall to couer our ſelues, let vs be content.* And Chriſt touched deeply the daunger of nice apparell, when hee commended ſo much Saint Iohn Baptiſme for his auſtere attire: adding for the contradictorie, *Qui mollibus veſtiuntur in domibus regum ſunt*: They which are apparelled in ſoft and delicate apparel are in kings courts. In kinges courtes of this world, but not in the kings Court of heauē. For which cauſe in the deſcription of the riche manne damned, this is not omitted by Chriſt, *That he was apparelled in purple and ſilke.*

Eccl. 11.

1. Tim. 6.

Mat. 3. 11. Luc. 7.

Luc. 16.

21 It is a woonderfull thing to conſider the different proceeding of God and the world herein: God was the firſt that euer made apparell in the world: and hee made it for the moſt noble of al our aunceſtors,

Gen. 3.

in paradise: and yet he made it but of beasts skins. And Saint Paule testifieth of the noblest saintes of the old testament, that they were couered onely with goates skinnes, and with haires of camels. What vanitie is it then for vs, to be so curious in apparell, and to take such pride therein, as we doe? We rob and spoile all creatures almost in the worlde, to couer our backes, and to adorne our bodies withall. From one, wee take his wooll: from another his skinne: from another his furre: and from some other, their verie excrementes, as the silke, which is nothing els, but the excrement of woorms. Not content with this, we come to fishes, and doe begge of them certain pearls to hang about vs. Wee goe downe into the ground for golde and siluer: and turne vp the sandes of the sea for precious stones: and hauing borrowed all this of other creatures, we iet vp and downe, prouoking men to looke vppon vs: as if all this now were our own. When the stone shineth vpon our finger, wee will seeme (forsooth) thereby to shine. When the siluer and silkes doe glister on our backes, wee looke big, as if all that beautie came from vs. And so (as the prophet saith) wee passe ouer our dayes in vanitie, and doe not perceiue our owne extreame follies.

Heb. 12.

The extreme vanitie and poortie of man.

Psal. 77.

2 *Concupiscence of the eyes.*

22 The second general braunch, which S. Iohn appointeth vnto the vanitie of this life, is concupiscence of the eyes: whereunto the auncient fathers haue referred al vanities of riches and wealth of this worlde. Of this Saint Paule writeth to Timothie, *Giue commaundement to the rich menne of*

1. Tim. 6.

this

of this worlde not to be highminded, nor to put hope in the vncertaintie of their riches. The reason of which speeche is vttered by the scripture in another place, when hee saith, *Riches shall not profite a man in the day of reuenge.* That is, at the day of death and iudgment: which thing the rich men of this world do confesse themselues, though too late, when they crie, *Diuitiarum iactantia quid nobis contulit?* What hath the brauerie of our riches profited vs. Al which euidently declareth the great vanitie of worldly riches, which can doe the possessor no good at all, when hee hath most neede of their help *Rich men haue slept their sleep* (saith the Prophet) *and haue found nothing in their handes:* that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselues to haue golden mountaynes, and treasures: and when they awake (at the day of their death) they finde themselues to haue nothing in theyr handes. In respect whereof, the Prophet Baruch asketh this question, *What are they now, which heaped together gold and siluer, and which made no end of their scraping together?* And he answereth himselfe immediately, *Exterminati sunt, & ad inferos descenderunt:* They are nowe rooted out, and are gone down into hell. To like effect saith Saint Iames, *Now go too, you riche menne: weepe, and howl in your miseries, that come vpon you: your riches are rotten, and your golde and siluer is rustie: and the rust therof shall be in testimonie against you: it shal feed on your flesh as fire: you haue hoorded vp wrath for your selues in the last day.*

Pro. 11.

Sap. 5. The vanity and peril of worldly wealth.

Psal. 75.

Cap. 3.

Iac. 5.

23 If wealth of this world be not onely so vayne, but also so perilous, as heere is affirmed: what vanitie then is it for menne to set their mindes vppon it as they doe? S. Paule saith of himselfe, that *Hee esteemed it all but as dung.* And hee had great reason surely to say so, seeing indeed they are but dung: that is, the verie excrementes of the earth, and found onely in the moste barren places thereof: as they can tell which haue seene their mines. What a base matter is this then for a man to tie his loue vnto? GOD commaunded in the olde law that whatsoeuer did goe with his brest vpon the ground, should be vnto vs in abhomination. Howe much more then a reasonable manne, that hath glewed his heart and soule vnto a peece of earth? *We came in naked vnto this world, and naked we must go forth agayne,* saith Iob. The mil-wheele stirreth muche about, and beateth it selfe from day to day, and yet at the yeeres ende it is in the same place, as it was in the beginning: so riche menne, let them toile and labour what they can, yet at their death must they be as poore as at the first day wherein they were borne. *When the rich man dieth* (saith Iob) *he shal take nothing with him, but shal close vp hys eies, and finde nothing. Powertie shall laye handes vppon him, and a tempest shall oppresse him in the night: a burning winde shal take him awaie, and a whirlewinde shall snatche him from his place: it shall rushe vppon him, and shal not spare him: it shal bind his handes vppon him, and shall hisse ouer hym. For that it seeth his place whither hee must goe.*

Phil. 3.

Iob. 28.

Leu. 11.

Cap. 1.

Iob. 27.

24 The

24 The Prophet Dauid in likewise forewarneth vs of the same, in these wordes, *Be not afraide when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth he shal take nothing with him, nor shal his glory descend to the place whether hee goeth: hee shall passe into the progenies of his auncestors* (that is, he shall goe to the place where they are, who haue liued as hee hath done) *and worlde without ende he shall see no more light.*

25 All this and muche more is spoken by the holy Ghost to signifie the dangerous vanitie of worldly wealth: and the folly of those men, who laboureth so much to procure the same, with eternall perill of their soules, as the scripture assureth vs. If so many physicians, as I haue heere alledged scripture, should agree togither, that such or suche meates were venemous and perilsome: I thinke fewe would giue the aduenture to eate them, though otherwise in taste they appeared sweete and pleasaunt. Howe then commeth it to passe, that so manie earnest admonitions of God himselfe, cannot staie vs from the loue of this daungerous vanitie? *Nolite cor opponere*, saith God by the Prophet: that is, Lay not your heart vnto the loue of riches. *Qui diligit aurum non iustificabitur* saith the wise man: He that loueth golde shall neuer be iustified. *I am angry greatly vpon rich nations*, sayth God by Zacharie. Christe sayeth. *Amen dico vobis, quia diues difficile intrabit in regnum coelorum*: Truely I say vnto you, that a riche man shall hardly get into the kingdome of heauen. And againe, *Woe bee to*

Psal. 61.
Eccl. 31.
Cap. 1.
Mat. 19.
Luc. 6.

you.

you rich men, for that you haue receiued your consolation in this life. Finally, Saint Paule saith generally of all, and to all, *They which will be rich, doe fall into temptation,* 1. Tim. 6. *and into the snare of the Diuell, and into many vnprofitable and hurtfull desires, which doe drowne men in all destruction and perdition.*

26 Can any thing in the world be spoken more effectually, to dissuade from the loue of riches, than this? Must not heere nowe the couetous menne, either denie God, or condemne themselues in their owne consciences. Let them goe, and excuse themselues, by the pretence of wife and children, as they are woont, saying, They mean nothing els, but to prouide for their sufficiencie. Doeth Christ, or Saint Paule admit this excusation? Ought we so much to loue wife, or children, or other kindred, as to endaunger our soules for the same? What comfort may it be to an afflicted father in hell, to remember, that by his meanes, his wife and children doe liue wealthily in earth? All this is vanitie (deere brother) and meere deceite of our spirituall enemie. For within one moment after wee are dead, wee shall care no more for wife, children, father, mother, or brother, in this matter, then wee shall for a meere straunger: and one penie giuen in almes while wee liued (for Gods sake) shall comfort vs more at that day, than thousandes of poundes bestowed vppon our kinne, for the naturall loue wee bare vnto oure owne flesh and bloude: the which, I woulde to Christ worldly menne did consider. And then (no-

The pretence of wife and children refused.

(no doubt) they woulde neuer take such care for kindred, as they doe: especially vpon their death-beds: whence presently they are to depart to that place, where flesh and bloud holdeth no more priuiledge, nor riches haue any power to deliuer: but only such, as were well bestowed in the seruice of God, or giuen to the poore for his name sake. And this shall be sufficient for this point of riches.

27 The thirde branch of worldly vanities is called by Saint Iohn, concupiscence of the flesh: which containeth all pleasures and carnall recreations: as banquetting, laughing, playing, and the like, wherewith our flesh is much delighted in this worlde. And albeit in this kinde, there is a certaine measure to be allowed vnto the godly, for the conuenient maintenance of their health (as also in riches it is not to be reprehēded) yet, that all these wordly solaces, are not only vaine, but also daungerous, in that excesse & aboundaunce, as worldly men seeke and vse them, appeareth plainely by these wordes of Christ: *Woe be vnto you which nowe doe laugh, for you shall weepe: Woe be vnto you that now liue in fill, and saciete: for the time shall come, when you shall suffer hunger.* And againe, in S. Iohns Gospell, speaking to his Apostles, and by them to al other, he sayth: *You weepe and pule: but the world shal reioyce.* Making it a signe distinctiue betweene the good and the bad: that the one shall mourne in this life, and the other reioyce, and make themselues merrie.

3 *Of the vanitie of worldly pleasures.*

Iohn. 16.

Iohn. 16.

28 The verie same doth Iob confirme, both of the one, and the other sort: for of

world-

Iob.21. worldinges he sayth: *That they solace themselues with all kinde of musicke, and do passe ouer their daies in pleasure, and in a verie moment, do goe downe into hell.* But of the godly he saith of his own person: *That they*
Iob.3. *sigh before they eate their bread:* and in another place: *That they feare all their works,*
Iob. 9. *knowing that God spareth not him which offendeth.* The reason wherof the wise man yet further expresseth, saying: *That the workes*
Eccl.9. *of good men are in the handes of God: and no man knoweth (by outwarde thinges) eyther loue or hatred at Gods handes: but all is kept vncertaine for the time to come.* And olde Tobias insinuateth yet another cause, when he saieth: *What ioy can I haue or re-*
Tob.5. *ceiue, seeing I sit here in darkenesse?* Speaking litterally of his corporall blindnesse, but yet leauing it also to be vnderstoode of spirituall and internall darknesse.

Why good men are sad in this life.
1.Cor.2.
2.Cor.7.
Phil.2.
Iob.3.
Iohn.16.

29 These are then the causes (beside externall affliction, which God often sendeth) why the godly doe liue more sad and fearefull in this life, than wicked men doe, according to the counsell of S. Paule: & why also they sigh often and weepe, as Iob and Christ do affirme: for that they remeber often the iustice of God: their owne frailty in sinning: the secret iudgement of Gods predestination * vncertaine to vs: the vale of miserie & desolation, wherin they liue here: which made euen the Apostles to grone, as S. Paule * saith, though they had lesse cause thereof then we. In respect whereof wee are

B

*Calling & iustifying, are verie plaine & infallible tokens thereof. Ro.8.30.

*And so far is it not vncertain vnto the faithfull. * Rom.8. Eph.4. Mat.24. 2.Cor.5. & 7.

willed

willed to passe ouer this life in carefulnesse, watchfulnes, feare, and trẽbling, and in respect whereof also, the wise man saith: * *It is better to go to the house of sorow, thã to the house of feasting.* Againe, *Where sadnes is, there is the heart of wisemẽ: but where mirth is, there is the heart of fooles.* Finally, in respect of this, the scripture saith: *Beatus homo qui semper est pauidus.* Happie is the man which alwayes is fearefull. Which is nothing else, but that which the holy Ghost commaundeth euerie man, by Micheas the Prophet: *Sollicitum ambulare cum Deo*: To walke carefull and diligent with GOD: thinking vppon his commaundementes: howe wee keepe and obserue the same: howe wee resist, and mortifie our members vpon earth, and the like. Which cogitations, if they might haue place with vs, woulde cutte off a great deale of those worldlie pastimes wherewith the careless sort of sinners are ouerwhelmed: I meane of those good felowships of eatings, drinkings laughinges, fingings disputinges, and other such vanities that distract vs most. Eccl.7. Prou.28. Mich.6.

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often: as at his natiuitie; at the resuscitation of Lazarus: vpon Ierusalem: and vpon the crosse. But he is neuer reade to haue laught in all his life. Heereof also is our owne natiuitie and death a signification: which beeing both in Gods handes, are appointed vnto vs, with sorrowe and griefe, as we see. But the middle part thereof, that is, our life being left in our own hands (by gods appointment) we passe it ouer with vaine delights, Iohn.20. Luc.19.

neuer

neuer thinking whence we came, nor whyther we goe.

A similitude.

31 A wise traueller passing by his Inne, though he see pleasant meates offered him: yet he forbeareth, vpon consideration of the price: and the iourney he hath to make: and taketh in nothing, but so much as he knoweth well, howe to discharge the next morning at his departure: but a foole layeth handes on euerie delicate baite that is presented to his sight, and playeth the prince, for a night or two. But when it commeth to the reckoning: hee wisheth that he had liued, onely with breade and drinke, rather than to be so troubled as hee is for the payment. The custome of many Churches yet is, to fast the euen of euerie feast, and then to make merrie the next day, that is, vppon the festiuall day it selfe, which may represent vnto vs, the abstinent life of good men in this world, and the mirth that they haue in the world to come. But the fashion of the worlde is contrarie: that is, to eate & drinke merrily first, at the taueme: and after, to let the host bring in his reckoning. They eate, drinke, and laugh: and the host scoreth vp all in the meane space. And when the time cõmeth, that they must pay: many an heart is sad, that was pleasant before.

Pro. 14.

32 This the scripture affirmeth also, of the pleasures of this worlde: *Risus dolore miscebitur, & extrema gaudii luctus occupat*: Laughter shalbe mingled with sorrow, and mourning shall insue at the hinder ende of mirth. The diuell that playeth the host, in this world, and will serue you with what delight or pleasure you desire, writeth vp

all

all in his booke: and at the day of your departure, (that is, at your death) will hee bring the whole reckoning, and charge you with it all: & then shall follow that, which God promiseth to worldlinges by the Prophet Amos: *Your mirth shall be turned into mourning and lamentation.* Yea, and more than this, if you be not able to discharge the reckoning, you may chance to heare that other dreadfull sentence of Christ, in the Apocal. *Quantum in deliciis fuit, tantum date illi tormentum*: Looke how much he hath beene in his delights, so much torment doe you lay vpon him. *Amos. 2. Tob. 2. Apoc. 18.*

33 Wherefore, to conclude this point, and therewithal this first part, touching vanities: truely maye wee saye with the Prophet Dauid, of a worldly minded man: *Vniuersa vanitas omnis homo viuens*: The life of such men containeth al kinde of vanitie. That is, vanitie in ambition, vanitie in riches: vanity in pleasures: vanity in al things which they most esteeme. And therefore I may well ende with the wordes of God, by the prophet Esay: *Va vobis, qui trahitis iniquitatem in funiculis vanitatis*: Woe be vnto you, which doe drawe wickednesse in the ropes of vanitie. These ropes are those vanities of vaine-glorie, promotion, dignitie, nobilitie, beautie, riches, delightes, and other before touched: which alwayes drawe with them some iniquitie and sinne. For which cause, Dauid sayth vnto God: *Thou hatest (O Lorde) obseruers of superfluous vanities.* And for this cause the holy Ghost pronounceth generally of all men. *Beatus vir qui non respexit in vanitates, & insanias falsas:* *Psal. 38.* *Esay. 59.* *The ropes of vaine glorie.* *Psal. 3.* *Psal. 39.*

falsas: Blessed is that man, which hath not respected vanities, and the false madnesse of this worlde.

How worlde lie vanities are also deceipts. Mat.13.

34 Now come I then to the second part proposed in this Chapter: to shew how this world, with the commodities thereof, are not onely vanities, but also deceites (as Christ termeth them) for that indeede, they performe not vnto their followers, those idle vanities which they do promise. Wherin the worlde might be compared to that wretched and vngratefull deceiuer Laban; who made poore Iacob to serue him seuen yeares for faire Rachell, & in the end deceiued him with foule Lea. What false promises doth the worlde make daily? To one it promiseth long life and health: and cutteth him off in the midst of his daies. To another it promiseth great wealth and promotion: and after long seruice, performeth no part thereof. To another it promiseth great honour by large expenses: but vnderhande it casteth him into contempt by beggerie. To another it assureth great aduancement by marriage: but yet neuer giueth him abilitie to come to his desie. Goe you ouer the whole world: beholde countries: viewe prouinces: looke into cities: harken at the doores and windowes of priuate houses: of princes pallaces, of secret chambers: and you shall see, and heare nothing, but lamentable complaintes: one, for that he hath lost: another for that he hath not woon: a thirde, for that he is not satisfied: ten thousand for that they are deceiued.

Gen.29. False promises of the worlde.

The false promise of renowmne.

35 Can there be a greater deceite (for examples sake) than to promise renowme

and

and memorie, as the worlde doth to her followers: and yet to forget them assoone as they are dead? Who doth remember nowe one of fortie thousande iolly fellowes in this worlde, captaines, souldiers, counsellers, dukes, earles, princes, prelats, & Emperours: Kinges, and Queenes: Lords: and Ladies? Who remembreth them I say? Who once thinketh or speaketh of them nowe? Hath not their memorie perished with their sounde as the Prophet sayeth. Did not Iob promise truely, that *Their remembraunce shoulde bee as ashes troden vnder foote*? And Dauid that, *They should bee as dust blowen with the winde*? Diuerse men there haue beene ere this, that haue beene verie meane in common account: and yet because they haue laboured to be vnknowen to the worlde, therefore the rather the worlde both remembreth, and honoureth nowe the memorie of them. But manie a King and Emperour haue striued and laboured all their life, to be knowen in the world, and yet are nowe forgotten. So that the world is like in this point (as one saith) vnto a couetous and forgetfull host, who if he see his olde gueste come by in beggerly estate, all his money being spent: he maketh semblance not to know him And if the gueste maruell thereat, and say, that he hath come often that way & spent much money in the house: the other aunswereth, it may be so, for there passe this way so many, as we vse not to keepe account thereof. But what is the way to make this host to remember you (sayth this author.) The way is to vse him ill as you passe by: beate him well, or doe

Psal. 9. Iob. 13. Psa. 1.

A comparison.

doe some other notable iniurie vnto him, and he will remember you as long as he liueth, and many times will talke of you, when you are farre off from him.

What the deceites of the world are.

36 Infinite are the deceites and dissimulations of the world. It seemeth goodlie, faire, and gorgious in outwarde shewe: but when it commeth to handling, it is nothing but a feather: when it commeth to sight, it is nothing but a shadow: when it commeth to weight, it is nothing but smoke: when it commeth to opening, it is nothing but an image of plaister worke, full of olde ragges and patches within. To knowe the miseries of the world, you must goe a little out from it. For, as they which walke in a mist, doe not see it so well, as they which stande vpon an hill from it: so fareth it in discerning the worlde: whose propertie is, to blinde them that come to it, to the ende they may not see their owne estate: euen as a rauen, first of all striketh out the poore sheepes eyes, and so bringeth to passe, that she may not see the way to escape from his tyrannie.

A similitude.

37 After the worlde hath once bereft the worldlinge of his spirituall sight, that hee can iudge no longer betweene good and euill: vanitie, and veritie: then it rocketh him asleepe, at ease and pleasure: it bindeth him sweetly: it deceiueth him pleasantly: it tormenteth him in great peace and rest: it hath a proude spirite straightwaies, to place him in the pinacle of greedie ambition, and therehence, to shewe him all the dignities and prefermentes of the worlde: it hath twentie false merchantes, to shewe him in the darke, the first and former endes, of faire and

Mat. 4.

& precious cloathes. (But he may not looke into the whole peeces, nor carrie them to the light.) It hath foure hundred false Prophets to flatter him as Acab had, which must keepe him from the hearing of Micheas his counsell: that is from the remorse of his owne conscience, which telleth him trueth: it hath a thousande cunning fishers, to lay before him pleasant bayts, but all furnished with daungerous hookes within: it hath infinite strumpets of Babylon, to offer him drinke in golden cups, but all mingled with most deadly poyson: it hath in euerie doore an alluring Iahell, to entice men into the milke of pleasures and delightes, but all haue their hammers & nailes in their hands to murder him in the braine when he falleth asleepe. It hath in euerie corner, a flattering Ioab, to embrace with one arme, and to kill with the other. A false Iudas, to giue a kisse and therewith to betraye. Finally, it hath all the deceites, all the dissimulations, all the flatteries, all the treasons, that possibly may be deuised. It hateth them, that loue it: deceiueth them that trust it: afflicteth thē that serue it: reprocheth them, that honour it: damneth them, that follow it: and most of all forgetteth them, that labour and trauell most of all for it. And to be briefe in this matter, doe you what you can for this worlde, and loue it, and adore it, as much as you will: yet in the ende you shall finde it a right Naball: who after many benefits receiued from Dauid, yet when Dauid came to haue neede of him, he answered? *Who is Dauid? Or who is the sonne of Isay, that I should knowe him?* Vppon great cause then

3. Reg. 22.

Apo. 17. Iudic. 4.

2. Reg. 20.

Luc. 22.

1. Reg. 25.

saide

Pſal. 4. ſayde the Prophet Dauid: *O you children of men, howe long will you be ſo dull hearted? Why doe you loue vanitie, and ſeeke after a lie?* He calleth the world not a lier, but a lie it ſelfe: for the exceeding great fraude and deceite, which it vſeth.

3 *How pleaſures of the worlde are thornes. Hom. 15. in Euange.*

38 The thirde name or propertie that Chriſt aſcribeth vnto the pleaſures & riches of the worlde, is, that they are thornes: of which S. Gregorie writeth thus: Who euer would haue beleeeued mee, if I had called riches thornes, as Chriſt heere doth, ſeeing thornes doe pricke, and riches are ſo pleaſant? And yet ſurely they are thornes: for that, with the prickes of their carefull cogitations, they teare, and make blouddie the mindes of worldly men. By which wordes, this holy father ſignifieth, that euen as a mannes * naked bodie toſſed and tumbled among many thornes, cannot bee but much rent and torne, and made blouddie with the prickes thereof: ſo a worldlie mans ſoule beaten with the cares and cogitations of this life, cannot but be vexed with reſtleſſe pricking of the ſame, and wounded alſo with many temptations of ſinne, which doe occurre. This doth Salomon (in the places before alleadged) ſignifie, when he doth not only cal the riches and pleaſures of this worlde: * *Vanitie of vanities*, that is, the greateſt vanitie of all other vanities: but alſo *Affliction of ſpirite*: giuing vs to vnderſtande, that where theſe

B. * *But the wordes of Chriſt, declare, that it is another thing that he did ſpecially reſpect therin: that is, the choking or deſtroying of ſuch corn as was ſowen among them and the yet not extinguiſhing, or great hindering of all good motions of the ſpirite of God, in all thoſe that are worldly minded.*

* Eccle. 1. 2. 3. &c.

vanities

vanities are, and the lotte of them once entereth: there is no more the peace of God, which passeth al vnderstanding: there is no longer rest, or quiet of minde: but war of desires, vexation of thoughtes: tribulation of feare pricking of cares: vnquietnes of soule: which is in deede a most miserable and pitifull affliction of spirite. Phil. 4.

39 And the reason heereof is, that as a clocke can neuer stand still frō running, so long as the peeces doe hang thereat: so a worldly man, hauing infinite cares, cogitations, and anxieties hanging vppon his mind, as peeces vpon the clocke, can neuer haue rest, or repose day or night, but is inforced to beate his braines: when other men sleepe, for the compassing of those trifles, wherewith he is incumbred. Oh howe many rich men in the worlde doe feele to be true, that I nowe say? How many ambitious men doe proone it daily, and yet will not deliuer themselues out of the same? A comparison.

40 Of all the plagues sent vnto Egypt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered menne to rest: but the more they were beaten off, the more they came vpon them. So of all the miseries and vexations, that God layeth vppon worldlinges, this is not the least, to bee tormented with the cares of that, which they esteeme their greatest felicity: and cannot beate them off, by anie meane they can deuise. They rush vppon them in the morning, as soone as they awake: they accompanie them in the day: they forsake them not at night: they followe them to bed: they let them from Exod. 8.

their

their sleep: they afflict thē in their dreames: and finally, they are like to those importune and vnmercifull tyrants, which God threateneth to wicked men, by Ieremie the Prophet: *Qui nocte ac die non dabunt requiem:* Which shall giue them no rest, either by day or night: and the cause heereof, which God alleadgeth in the same Chapter, is: *Quia abstuli pacem meam a populo isto (dicit Dominus) misericordiam, & miserationes:* For that I haue taken away my peace from this kinde of people (saith God) I haue taken away my mercie and commiserations: a verie heauie sentence to all them that lie vnder the yoke, and bondage of these miserable vanities.

Ieremie. 16.

Esa. 59.

41 But yet the Prophet Esay hath a much more terrible description of these mens estate: *They put their trust in thinges of nothing, and doe talke vanities: they conceiue labour, & bring foorth iniquitie: they breake the egges of Serpentes, and weaue the webs of spiders: he that shall eate their egges shall die: and that which is hatched thence shalbe a cocatrice: their webs shall not make cloath to couer them: for that, their workes are vnprofitable: and the worke of iniquitie is in their handes.* These are the wordes of Esay, declaring vnto vs by most significant similitudes, howe daungerous thornes the riches and pleasures of this worlde are. And first he sayth: *They put their hope in thinges of nothing, and doe talke vanities:* to signifie, that he meaneth of the vanities, and vaine men of this worlde: who commonly doe talke of the thinges which they loue best, & wherein they place their greatest affiance.

The explication of the words of Esay.

Secondly

Secondly he ſayeth: *They conceiue labour, and bring foorth iniquitie.* Alluding herein, to the childbirth of women, who firſt doe conceiue in their wombe: and after a great deale of trauell, doe bring foorth their infant: ſo worldly men, after a great time of trauell and labour in vanities, doe bring foorth no other fruit, than ſinne and iniquitie. For that is the effect of thoſe vanities, as he ſpeaketh in the ſame chapter, crying out to ſuch kind of men: *Woe be vnto you, which doe drawe iniquitie, in the ropes of vanitie.*

42 But yet to expreſſe this matter more forcibly, hee vſeth two other ſimilitudes, ſaying: *They breake the egges of ſerpentes, and doe weaue the webs of ſpiders.* Signifying by the one the vanitie of theſe worldlie cares: and by the other, the danger thereof. The ſpider we ſee, taketh great paines and labour manie dayes togither, to weaue her ſelfe a webbe, and in the ende, when all is doone, commeth a puffe of winde, or ſome other little matter, and breaketh all in peeces. Euen as he in the Goſpell, which had taken great trauell and care, in heaping riches togeather, in plucking downe his olde barnes, building vppe of newe: and when he was come to ſay to his ſoule, *Now be merrie.* That night his ſoule was taken from him, and all his labour loſt. Therefore Iſaie ſaieth in this place, that *The webs of theſe weauers ſhall not make them cloth to couer them withall: for their workes are vnprofitable.* Luc. 12.

43 The other compariſon contayneth matter of great daunger and feare. For as

the birde that ſitteth vpon the egges of ſerpentes, by breaking and hatching them, bringeth foorth a perilous broode, to her owne deſtruction: ſo thoſe that ſit abroode vpon theſe vanities of the worlde (ſayth Eſay) do hatch at laſt their owne deſtruction. The reaſon whereof is (as he ſayth) *For that the workes of iniquitie is in their hande.* Still harping vpon this ſtring, that a man cannot loue and followe theſe vanities, or intangle himſelfe with their ropes (as his phraſe is) but that hee muſt in deede drawe on much iniquitie therewith: that is, he muſt mingle much ſinne and offence of God with the ſame: which effect of ſinne, becauſe it killeth the ſoule, that conſenteth vnto it, therefore Eſay compareth it vnto the brood of ſerpentes, that killeth the birde which bringeth them foorth to the worlde. And finally, Moſes vſeth the like ſimilitudes, when he ſayeth of vaine and wicked men, *Their vineyearde is the vineyarde of Sodomites, their grape is the grape of gall, and their cluſters of grapes are moſt bitter: their wine is gall of dragons, and the poyſon of cecatrices vncurable.* By which dreadfull and lothſome compariſons, hee would giue vs to vnderſtande, that the ſweete pleaſures of this worlde are indeede deceiptes, and will prooue themſelues, one day moſt bitter and daungerous.

F

Deut. 32.

4 *The fourth part, howe the world is miſerie.*

44 The fourth point that we haue to conſider, is, how this word, *arumna*, that is, miſerie and calamitie, may bee verified of the worlde, and the felicitie thereof. Which thing though it may appeare ſufficiently by that which hath beene ſayde before: yet will

will I (for promiſe ſake) diſcuſſe it a little further in this place, by ſome particulars. And among many miſeries which I might heere recount, one of the greateſt is, the breuitie and vncertainty of all worldly proſperitie. Oh, howe great a miſerie is this vnto a worldly man, that would haue his pleaſures, conſtant and perpetuall, *O death, howe bitter is thy remembraunce* (ſayeth the wiſe man) *vnto a man that hath peace in his riches.* We haue ſeene manie men aduaunced, and not endured two monethes in their proſperitie: we haue heard of diuerſe married in great ioy, & haue not liued ſixe daies in their felicitie, we haue reade of ſtraunge matters in this kinde: and wee ſee with our eyes no fewe examples daily. What a griefe was it (thinke you) to Alexander the great, that hauing ſubdued in twelue yeares the moſt parte of all the worlde, ſhoulde bee then inforced to die, when hee was moſt deſirous to liue: and when he was to take moſt ioye, and comfort of his victories? What a ſorrowe was it to the rich man in the Goſpell, to heare vpon the ſudden, *Hac nocte*: Euen this night thou muſt die? What a miſerie will this be to manie worldlinges, when it commeth? Who nowe builde pallaces, purchaſe landes, heape vp riches, procure dignities, make marriages, ioyne kindreds, as though there were neuer an ende of theſe matters? What a dolefull daye, will this be to them (I ſaye) when they muſt forgoe all theſe thinges, which they ſo much loue? When they muſt bee turned off, as Princes mules are woont to bee, at the iourneyes ende: Breuitie Eccle. 41. 1. Mac. 1. Luc. 12.

that is, their treasure taken from them, and their gauld backs only left vnto themselues? For as we see these mules of Princes go, all the day long, looden with treasure, and couered with faire clothes, but at night shaken off, into a sorrie stable, much brused and gauled, with the carriage of those treasures: so rich men that passe thorough this worlde, looden with golde, and siluer, and doe gaule greatly their soules in carriage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the lothsome stable of hell and damnation.

A comparison.

Discontentment.

45 Another miserie ioyned to the prosperitie of this world, is the greeuous counterpeaze of discontentmentes, that euerie worldly plesure hath with it. Runne ouer euerie pleasure in this life, and see what sawce it hath adioyned? Aske thē that haue had most proofe thereof, whether they remaine contented, or no? The possession of riches is accompanied with so many feares, and cares, as hath beene shewed: the aduauncement of honours is subiect to all miserable seruitude that may be deuised: the * pleasure of the flesh, though it be lawfull and honest, yet is it called by S.* Paul *Tribulation of the flesh*: but if it be with sinne, tenne thousande times more is it enuironed with all kinde of miseries.

** It selfe is not so called: but it is sayde, that those that marrie should haue tribulation in the flesh: which is in respect of the cares & molestatious that cōmonly hang (or specially at that time as the case stoode with them) on the married estate.* * 1. Cor. 7.28.

46 Who can reckon vp the calamities of our bodie? So manie diseases, so many infirmi-

infirmities, ſo many * miſchances, ſo manie daungers? Who can tell the paſſions of our minde that doe afflict vs, nowe with anger, now with ſorow, now with enuie, now with furie? Who can recount the aduerſities, and miſeries, that come by our * goods? Who can number the hurtes and diſcontentations, that dailie inſue vppon vs, from our * neighbours? One calleth vs in lawe for our goods: another purſueth vs for our life: a thirde, by ſlaunder impugneth our good name: one afflicteth vs by hatred, another by enuie, another by flatterie, another by deceit, another by reuenge, another by falſe witneſſe, another by open armes. There are not ſo many daies, nor houres in our liues, as there are miſeries and contrarieties in the ſame. And further than this, the euill hath this prerogatiue aboue the good, in our life; and one defect onely ouerwhelmeth or drowneth a great number or good thinges togeather: as if a man had all the felicities heaped togeather: which this worlde could yeelde, and yet had but one tooth out of tune: all the other pleaſures would not make him merrie. Heereof you haue a cleere example in * Aman, chiefe counceller of king Aſſuerus: who for that Mardocheus the Iewe did not riſe to him when he went by, nor did honour him, as other men did: he ſaid to his wife and friends, that al his other felicities were nothing, in reſpecte of this one affliction.

* Whereas chance and fortune are vſed of vs in much like ſenſe though the ſenſe and meaning of thoſe that are inſtructed in the faith bee good, referring all to the prouidēce of god: yet ſeeing that S. Auguſtine long ſince was ſorie, that he had ſo much vſed ſuch words (as appeareth, Pet. 1. cap. 1.) it were good that we alſo ſhould more warily decline ſuch words, as others haue ſo prophanely abuſed. And better were it a great deale to ſay, that ſuch thinges are of the hande of God.

* Of goods. * Of neighbours. * Heſter. 5.

The miserie of blindnes.

47 Adde nowe to this miserie of darkenesse & blindnes, wherein worldly men liue (as in part I haue touched before) most fitly prefigured by the palpable darkenesse of Egypt, wherein no man could see his neighbour; no man could see his hande, none could see his worke, no man could see his way: such is the darkenesse wherein worldly men walke, *They haue eies, but they see not*, sayth Christ: that is, though they haue eies to see the matters of this world: yet they are blinde, for that they see not the things they should see indeed. *The childrē of this world are wiser in their generatiō, than the childrē of light.* But that is onely of matters of this worlde, in matters of darknesse, not in matters of light, whereof they are no children: *For that the carnall man vnderstandeth not the thinges which are of God.* Walke ouer the world, and you shall finde men as sharp eyed as Eagles in thinges of the earth: but the same men as blinde as beetles in matters of heauen. Thereof ensue those lamentable effectes, that wee see daylie of mans lawes so carefully respected, and Gods commaundementes so contemptuously reiected: of earthlie goods sought for, and heauenlie goods not thought vppon: of so much trauell taken for the bodie, and so little care vsed for the soule. Finallie, if you will see in what great blindnesse the worlde doth liue, remember that Saint Paul comming from a worldling to be a good Christian, had scales taken from his eyes by Ananias, which couered his sight before when he was in his pride, and ruffe of the worlde.

Exod. 10.

Mat. 13.

Luc. 16.

1. Cor. 2.

Act. 9.

48 Beside

48 Beſide all theſe miſeries, there is yet another miſerie, greater in ſome reſpecte, than the former: and that is, the infinite nũber of temptations, of ſnares, of intiſementes in the worlde, whereby menne are drawen to perdition daily. Athanaſius writeth of Saint Anthonie the hermite, that God reuealed vnto him, one day, the ſtate of the worlde, and he ſawe it all hanged full of nets in euery corner, & diuels ſitting by to watch the ſame. The Prophet Dauid to ſignifie the verie ſame thing: that is, the infinit multitude of ſnares in this world, ſaith: *God ſhall raine ſnares vpon ſinners*. That is, God ſhall permit wicked men to fall into ſnares: which are as plentifull in the worlde: as are the drops of raine, which fall downe from heauen. Euerie thing almoſt is a deadly ſnare, vnto a carnal and looſe hearted man. Euerie ſight that hee ſeeth: euerie worde that he heareth: euerie thought that hee conceiueth: his youth, his age, his friends, his enemies, his honour, his diſgrace, his riches, his pouertie, his companie keeping, his proſperitie, his aduerſitie, his meate that he eateth, his apparell that he weareth: all are ſnares to drawe him to deſtruction, that is not watchfull.

Temptations and dangers.

Athan. in vita Anthonii.

Pſal. 10.

49 Of this then, and of the blindnes declared before, doeth followe the laſt, and greateſt miſerie of all, which can be in this life: and that is, the facility whereby worldly men doe run into ſin. For truly, ſaith the ſcripture, *Miſeros facit populos peccatũ*: Sin is the thing that maketh people miſerable. And yet, howe eaſily men of the world doe commit ſinne, and howe little ſcruple they make

Facilitie of ſinning.

Pro. 14.

make of the matter, Iob ſignifieth, whē talking of ſuch a man, he ſaith: *Bibit quaſi aquam iniquitatem*: He ſuppeth vp ſin, as it were water. That is, with a great facility, cuſtome, and eaſe, paſſeth he downe any kind of ſin, that is offered him, as a man drinketh water, when he is a thirſt. He that will not beleeue the ſaying of Iob: let him prooue a little, by his owne experience, whether the matter be ſo or no: let him walke out into the ſtreetes, behold the doings of men, view their behauiour, conſider what is doone in ſhops, in haules, in conſiſtories, in iudgmēt ſeats, in pallaces, & in cōmon meeting places abroade: what lying, what ſlaundering, what deceiuing there is. He ſhall finde, that of al things, wherof men take any account, nothing is ſo little accounted of, as to ſinne: he ſhal ſee iuſtice ſold, verity wreſted, ſhame loſt, and equitie deſpiſed. He ſhal ſee the innocent cōdemned: the guilty deliuered, the wicked aduaunced, the vertuous oppreſſed. He ſhal ſee many theeues floriſh, many vſurers bare great ſway: many murderers & extortioners reuerenced and honoured: many fooles put in authoritie, and diuerſe, which haue nothing in them but the form of men, by reaſon of money to bee placed in great dignities, for the gouernment of others. He ſhal heare at euery mans mouth almoſt, vanity, pride, detractiō, enuie, deceipt, diſſimulation, wantonnes, diſſolution, lying, ſwearing, periury, and blaſpheming. Finally, he ſhall ſee the moſt part of men, to gouerne themſelues abſolutely, euen as beaſts do, by the motion of their paſſions, not by lawe of iuſtice, reaſon, religion, or vertue.

Iob. 15.

The ſinfull ſtate of the worlde.

50 Of

50 Of this doth insue the fift point that Christ toucheth in this parable, & which I promised here to handle: to wit, that the loue of this world choketh vp, and strangleth euery man whom it possessieth, frō al celestiall and spirituall life: for that it filleth him with a plaine contrary spirite, to the spirite of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est eius?* If any mā hath not the spirit of Christ, this fellow belongeth not vnto him. Now, how contrarie the spirit of Christ, & the spirit of the world is, may appeare by the fruits of Christs spirit reckoned vp by S. Paul vnto the Galathians: to wit, *Charitie*, which is the root & mother of al good works: *Ioy*, in seruing God: *Peace* or tranquilitie of minde in the stormes of this worlde: *Patience*, in aduersitie: *Longanimitie*, in expecting our rewarde: *Bonitie*, in hurting no man: *Benignitie*, in sweete behauiour: *Gentlenes*, in occasiō giuen of anger: *Faithfulnes*, in performing our promises: *Modestie*, without arrogancie: *Continencie*, from al kind of wickednes: *Chastitie*, in cōseruing a pure minde in a cleane and vnspotted bodie. *Against these men* (saith Saint Paul) *there is no law.* And in the verie same Chap. he expresseth the spirit of the worlde by the contrary effects, saying: *The works of flesh are manifest, which are, fornication, vncleannesse, wantonnes, lechery, idolatrie, poisonings, enmities, contentions, emulations, wrath, strife, dissention, sects, enuie, murder, drunkennes, gluttonie, and the like: of which I foretell you, as I haue told you before, that those men which doe such things, shall neuer obtaine the kingdome of heauen.*

5 *The 5. part of this chapter.*

Rom. 8.

Gal. 5. The effects of the spirit of Christ.

Gal. 6. The effects of the spirit of this worlde.

Two rules of S. Paule to knowe our spirit.

51 Here nowe may euery man iudge of the spirite of the worlde, and the spirite of Christ: and (applying it to himselfe) may coniecture whether he holdeth of the one, or of the other. S. Paule giueth two prette short rules in the very same place to trie the same. The first is: *They which are of Christ haue crucified their flesh, with the vices, and concupiscences therof.* That is, they haue so mortified their owne bodies, as they striue against all the vices and sinnes repeated before, and yeelde not to serue the concupiscences or temptations thereof. The seconde rule is: *If we loue in spirit, then let vs walke in spirite.* That is, our walking and behauiour is a signe whether we be a liue or dead. For if our walking be spirituall, such as I haue declared before by those fruites thereof: then doe we liue and haue life in spirit: but if our workes be carnal, such as S. Paul now hath described: then are we carnal and dead in spirite, neither haue we any thing to do with Christ, or portion in the kingdome of heauen. And for that all the worlde is full of those carnall workes and bringeth foorth no fruits indeede of Christes spirite, nor permitteth them to grow vp or prosper within her, thence is it, that the scripture alwaies putteth Christ, and the worlde for oppositе and open enemies.

Gal. 5.

Christ and the worlde enemis.

Iohn. 14.

Iohn. 15. 16. 17.

52 Christ himselfe saith, that *The world cannot receiue the spirit of truth.* And again, in the same Euangelist he saith, that: *neither he, nor any of his are of the worlde, though they liue in the worlde.* And yet further, in his most vehement prayer vnto his father: *Pater iuste mundus te non cognouit:* Iust fa-

Iohn. 17.

ther,

ther, the world hath not knowen thee. For which cause Saint Iohn writeth: *If any man loue the worlde, the loue of the father is not in him.* And yet further Saint Iames, that *Whosoeuer but desireth to be friende of this worlde, is thereby made an enemie to God.* What will worldly men saye to this? Saint Paul affirmeth plainely, that this world is to be damned. And Christ insinuateth the same in Saint Iohns Gospell: but most of all, in that woonderfull fact of his, when praying to his father, for other matters, hee excepteth the worlde by name: *Non pro mundo rogo*: sayth he: I doe not aske mercie, and pardon for the worlde, but for those which thou hast giuen me out of the worlde. Oh what a dreadfull exception is this, made by the Sauiour of the worlde; by the lambe, that taketh away all sinnes; by him that asked pardon, euen for his tormentors, and crucifiers, to except nowe the worlde by name from his mercie; Oh that worldly men would consider but this one point only, they would not (I thinke) liue so voide of feare as they doe.

Iohn. 2. Iaco. 4. 1. Cor. 11. Iohn. 12. Iohn. 17. Iohn. 1. Luc. 23.

53 Can any man maruell now why Saint Paule cryeth so carefully to vs? *Nolite conformari huic sæculo*: Conforme not your selues to this worlde? And againe: *That we should renounce vtterly all worldly desires?* Can any maruell why Saint Iohn, which was most priuie, aboue all others, to Christs holy meaning herein, saith to vs in such earnest sort: *Nolite diligere mundum, neque ea quæ in mundo sunt:* Do not loue the world, nor any thing that is in the worlde. If wee may neither loue it, nor so much as cõforme

Rom. 12. Titus. 2. 1. Iohn. 2.

our

our ſelues vnto it, vnder ſo great paines (as are before rehearſed) of the enmitie of God and eternall damnation: what ſhall become of thoſe men that doe not onely conforme themſelues vnto it, and the vanities therof, but alſo do followe it: ſeeke after it: reſt in it: and doe beſtowe all their labours and trauels vpon it.

Why Chriſt hateth the worlde. 54 If you aſke me the cauſe why Chriſt ſo hateth and abhorreth this worlde: Saint Iohn telleth you: *Quia mundus totus in maligno poſitus eſt*: For that all the whole worlde is ſet on naughtineſſe: for that it hath a ſpirit contrary to the ſpirit of Chriſt, as hath beene ſhewed: for that it teacheth pride, vaineglory, ambition, enuie, reuenge, malice, with pleaſures of the fleſh, and all kinde of vanities: and Chriſt on the contrarie ſide, humilitie, meekeneſſe, pardoning of enemies, abſtinence, chaſtity, ſufferance, mortification, bearing the croſſe, with contempt of al earthly pleaſures: for that it perſecuteth the good, & aduanceth the euill: for that it rooteth out vertue, & plãteth al vice: and finally, for that it ſhutteth the doores againſt Chriſt when he knocketh, and ſtrangleth the heart that once it poſſeſſeth.

1. Iohn. 5.

Apoc. 3.

A deſcription of the worlde. 55 Wherefore to conclude this part, ſeeing this world is ſuch a thing as it is: ſo vain ſo deceitfull, ſo troubleſome, ſo dangerous: ſeeing it is a profeſſed enemie to Chriſt, excommunicated & damned to the pit of hell: ſeeing it is (as one father ſayth) an arke of trauel: a ſchole of vanities, a feate of deceit: a labirinth of error: ſeeing it is nothing elſe but a barren wilderneſſe: a ſtonie fielde, a dirtie ſtye, a tempeſtuous Sea, ſeeing it is

a groue

a groue ful of thorns, a medow full of scorpions: a flouriſhing garden without fruit: a caue full of poyſoned and deadly baſiliſkes: ſeeing it is finally (as I haue ſhewed) a fountaine of miſeries, a riuer of teares: a feyned fable, a delectable frenſie, ſeeing (as Saint Auſten ſaith) the ioy of this worlde hath nothing els but falſe delight, true aſperitie, certaine ſorrow, vncertaine pleaſure, trauelſome labour, fearfull reſt, grieuous miſerie: vayne hope of felicitie, ſeeing it hath nothing in it (as Saint Chryſoſtome ſaith) but teares, ſhame, repentaunce, reproch, ſadneſſe, negligence, labours, terrors, ſickneſſe, ſinne, and death it ſelfe: ſeeing the worldes repoſe is full of anguiſhe: his ſecuritie without foundation: his feare without cauſe: his trauelles without fruite: his ſorrowes without profite, his deſires without ſucceſſe, his hope without reward, his mirth without continuance, his miſeries without remedies: ſeeing theſe and a thouſand euils more are in it, and no one good thing can be had from it: who will be deceiued with this viſard, or allured with this vanitie heereafter? Who will bee ſtaied from the noble ſeruice of God by the loue of ſo fond a trifle as is this world? And this, to a reaſonable man may be ſufficient, to declare the inſufficiencie of this third impediment.

Au. ep. 39.

Hom. 22. ad pop. Antioc.

56 But yet for the ſatiſfiyng of my promiſe in the beginning of this chapter: I haue to adde a worde or two in this place, howe wee may auoyd the daunger of this world: and alſo vſe it to our gain and commoditie. And for the firſt to auoyd the dangers,

The laſt part of this chapter, how we may auoyd the euill of the world.

gers seeing there are so many snares and traps, as hath bene declared: there is no other way but only to vse the refuge of birds, in auoyding the daungerous snares of fowlers: that is, to mount vppe into the ayre, and so to flie ouer them all: *Frustra iacitur rete ante oculos pennatorum*, saith the wise man: that is, The net it laid in vaine before the eyes of such as haue wings, and can flie. The spies of Hiericho, though many snares were laid for them by their enemies: yet they escaped all, for that they walked by hils saith the scripture: whereunto Origen alluding saith: that there is no way to auoyd the daungers of the world * but to walke vppon hilles, and to imitate Dauid, that said: *Leuaui oculos meos ad montes, vnde veniet auxilium mihi*: I lifted vp mine eies vnto the hilles, whence all mine ayde and assistaunce came, for auoyding the snares of this world. And then shall we saie with the same Dauid: *Anima nostra sicut passer erepta est de laqueo venantium*: Our soule is deliuered as a sparow frō the snares of the foulers. We must say with S. Paule: *Our conuersation is in heauen*. And then shall wee little feare all these deceites, and dangers vpon earth. For as the fouler hath no hope to catch the bird, except hee can allure her to pitche and come downe, by some meanes: so hath the Diuell, no waye to intangle vs, but to say as hee did to Christ: *Mitte te deorsum*: Throwe thy selfe downe: that is, pitch downe vpon the baits, which I haue laid: eate and deuour them: enamour thy selfe with them: tie thine appetite vnto them, and the like.

Pro. 1.

Hom. 1. in Iosue. B.

* Though the matter be good: yet hardly doth it stād by these places.

Psal. 120.

Psal. 123.

Phil. 3.

Mat. 4.

57 Which

57 Which groſſe and open temptation he that will auoide, by contemning the allurement of theſe baites: by flying ouer thē: by placing his loue and cogitations in the mountaines of heauenly ioyes and eternities hee ſhall eaſily eſcape all daungers and perils. King Dauid was paſt them all, when he ſaid to God: *What is there for me in heauē, or what doe I deſire beſides thee vppon earth? Myfleſhe and my heart haue fayneted for deſire of thee. Thou art the God of my hearte, and my portion (O Lord) for euer.* Pſal. 72.

58 Saint Paule alſo was paſt ouer theſe dangers, whē he ſaid: that *Now he was crucified to the world, and the world vnto him:* and that *Hee eſteemed all the wealth of this world as meere doung:* and that albeit he liued in fleſhe, yet liued he not according to the fleſh. Which glorious example if wee follow, in contemning & deſpiſing the vanities of this world, and fixing our mindes, in the noble riches of Gods kingdome to come: the ſnares of the diuell woulde preuaile nothing at all againſt vs on this life. Gal. 6. Phil. 3. 2. Cor. 10.

59 Touching the ſecond poynt: howe to vſe the riches and commodities of thys world to our aduauntage: Chriſt hath layd downe plainly the meanes; *Facite vobis amicos de Mammona iniquitatis*; Make vnto you friendes of the riches of iniquities. The rich glutton might haue eſcaped his tormentes, and haue made himſelfe an happy man by help of worldly wealth, if he would and ſo might many a thouſande whiche nowe line, and will goe to hell for the ſame. *How to vſe worldly wealth to our aduantage.* Luc. 16. Luc. 16.

same. Oh that menne would take warning, and be wise whiles they haue time. Saint Paule saith, *Deceiue not your selues: looke what a man soweth, and that shall he reape.* What a plentifull harueſt then might riche men prouide themselues, if they would: which haue such store of seede, & so much grounde offered them dayly to sowe it in? why do they not remember that sweet harueſt song: *Come ye blessed of my father, enter into the kingdome prepared for you: for I was hungry, and you fed me: I was thirsty, and you gaue me drinke: I was naked and you apparelled me.* Or if they doe not care for this: why doe they not feare at the least the blacke *Sanctus* that must be chaunted to them for the contrarie: *Agite nunc diuites, plorate vlulantes in miserus vestris quæ aduenient vobis*: Goe to now you rich men, weepe and houle in your miseries, that shal come vpon you?

Gal. 4. 2. Cor. 9. Mat. 25. Iac. 4.

Damasc. in hist. Barlaam, & Ioasaphat. c. 1. A parable.

60 The holy father Iohn Damascen reporteth a parable of Barlaam the hermite, to our purpose. There was (saith he) a certaine citie, or common-wealth, which vsed to chose themselues a king from among the poorest sorte of the people, and to aduaunce him to great honour, wealth, and pleasures for a time: but after a while, when they were wearie of him, their fashion was to rise against him, and to despoile him of all his felicitie, yea, the verie clothes of his backe, and so to banish him naked into an iland of a farre countrey: wher bringing nothing with him, he should liue in great misery, and be put to great slauery for euer. Which practise one king at a

certain

certaine time considering, by good aduise (for all the other, though they knew their fashion, yet through negligence, and pleasures of their present felicitie cared not for it) tooke resolute order with himselfe, howe to preuent this merie: which was by thys meanes: Hee saued euerie day great summes of mony from his superfluities and idle expences, and so, secretly made ouer before hand a great treasure into that iland, whereunto hee was in daunger daily to be sent. And when the time came that indeede they deposed him from his kingdome, and turned him away naked, as they had done the other before; he went to the iland with ioy and confidence, where his treasure lay: and was receiued there with exceeding great triumphe, and placed presently in greater glory than euer he was before.

61 This parable (drawing somewhat neere to that which Christ put of the euill steward) teacheth as much as at this present needsto be said in this point. For the city or comon wealth is this present world, which aduaunceth to authoritie, poore men: that is, suche as come naked into this life, and vpon the sodaine when they looke least for it: doth it pull them downe againe, and turneth them naked into their graues, and so sendeth them into another worlde: where bringing no treasure with them: they are like to finde little fauour, and rather eternall miserie. The wise king that preuented this calamitie, is he, which in this life (according to the counsell of Christ) doth seek to laie vppe treasure in heauen, against the day of his death, when he must be banished hence *The application of this parable.* *Luc. 12.*

hence naked, as all the princes of that city were: at which time if the good deedes doe follow them (as God promiseth) then shall they be happy men: and placed in muche more glory, than euer this world was able to giue the. But if they come without oyle in their lampes: then is there nothing for them to expect: but *Nescio vos*; I know not you, And when they are knowne: *Ite maledicti in ignem æternum*: Goe you accursed into fire euerlasting.

Apo. 14. Mat. 25.

Mat. 25.

CHAP. IIII.

Of the fourth impediment: which is too much presuming of the mercy of God.

THere are a certaine kind of people in the worlde, who will not take the paines to thinke of, or to alleadge any of the said impediments before, but haue a shorter way for al and more plausible, as it seemeth to them: and that is, to lay the whole matter vppon the backe of Christ himselfe, and to aunswere whatsoeuer you can saie against them, with thys onely sentence: *God is mercifull.* Of these men may Christ complaine with the Prophet: saying, *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem:* Sinners haue built vpō my back, they haue prolonged their iniquitie. By which words we may account our selues charged, that prolonging of iniquitie, in hope of Gods mercy, is to build our sinnes on his back.

Psal. 128.

Building on Gods back.

But

But what followeth? will God beare it? No verily: for that the next wordes insuing are:* *Dominus iustus, concidit cernices peccatorum:* God is iust, hee will cut in sunder the neckes of sinners. Here are two cooling cardes, for the two warme imaginations before. Mean you (Sir) to prolong your iniquitie, for that God is mercifull? remember also, that he is iust saith the Prophet. Are ye gotten vp, vppon the backe of God, to make your neast of sinne there? Take heed: for hee will fetche you downe againe, and breake your necke downeward, except ye repent; for that indeede there is no one thing which may be so iniurious to God, as to make him the foundation of our sinfull life, which] lost his owne life for the extinguishing of sinne.

B. *Though it stand not on the natural sense of this place: yet is it that in effecte, which is rebuked. Rom. 6. 1.*

2 But you will say: And is not God then mercifull? Yes truely (deere brother) hee is most merciful, and there is neither end, nor measure of his mercy. Hee is euen mercie it selfe: it is his nature and essence: and hee can no more leaue to be mercifull, than he can leaue to be God. But yet (as the Prophet heere sayth) hee is iust also. We must not so remember his mercy, as wee forget his iustice. *Dulcis & rectus Dominus:* Our Lorde is sweete, but yet vpright and iust too, saith Dauid: and in the same place: *All the wayes of the Lord are mercy and truth.* Which wordes holy Bernard expounding in a certain sermon of his, saith thus: There be two feete of the Lorde, whereby hee walketh his wayes: that is, mercye and truth: and God fastneth both these feet vpon the hearts of thē, which turn vnto him:

How God is both mercifull and iust.

Psal. 24. Serm. 52. paruorum.

The two feet of god.

and

and euerie sinner that will truely conuert himselfe, must lay hand fast on both these fete. For if he shoulde lay handes on mercie onely, letting passe trueth and iustice: hee would perish by presumption. And on the other side, if hee should apprehend iustice onely, without mercie: he would perishe by desperation. To the ende therefore that he may be saued: hee must humbly fall downe and kisse both these feete: that in respect of Gods iustice hee may retaine feare: and in respecte of his mercie, hee may conceiue hope. And in another place, Happie is that soule, vppon which our Lorde Iesus Christ hath placed both his feete: I wil not sing vnto thee iudgement alone nor yet mercy alone (my God) but I will sing vnto thee, with the prophet Dauid, mercie and iudgement ioyned, togither. And I will neuer forget these iustifications of thine.

Serm. 6. in Cant.

Psal. 101.

Psal. 148.

3 Saint Austen handleth this poynt moste excellently in diuers places of his woorkes, Let them marke (saith he) which loue so much mercie and gentlenesse in our Lorde: let them marke (I saie) and feare also his trueth. For (as the prophet saith) God is both sweet & iust. Doest thou loue that he is sweete? Feare also that hee is iust. As a sweete Lord, he said, *I haue holde my peace at your sinnes*: but as a iust Lorde hee addeth; *And thinke you that I wil hold my peace still?* God is mercifull, and full of mercie, saie you: it is most certaine: yea, ad vnto it; that *He beareth long*: But yet feare that, which commeth in the verses ende; *Et verax*: that is, He is also true and iust, There be two thinges, whereby sinners do stand in danger:

Tract. 33. in Iohn.

Psal. 24.

Psal. 102.

Two daungers of sinners.

daunger: the one in hoping too muche (which is presumption:) the other, in hoping too little, which is desperation. Who is deceiued by hoping too much? He which saith vnto himselfe; God is a good God; a mercifull God: and therefore I will do what pleaseth me. And why so? Because God is a mercifull God; a good God; a gentle God; These men ne runne into daunger by hoping too muche who are in daunger by dispaire? Those which seeing their sinnes greeuous, and thinking it now impossible to bee pardoned, saie within themselues; Well, we are once to be damned: why doe not we then, whatsoeuer pleaseth vs best in this life? These menne are murdered by desperation; the other by hope. What therfore doth God for gaining of both these mē? To him which is in danger by hope, he sayth *Doe not say with thy selfe; The mercie of God is great, he will be merciful to the multitude of my sinnes: for the face of his wrath is vpon sinners.* To him that is in daunger by desperation, hee saith, *At what time soeuer a sinner shall turne himselfe to me, I will forget his iniquties.* Thus farre S. Austen, beside muche more which hee addeth in the same place, touching the great perill and folly of those, which vpon vayne hope of Gods mercy doe perseuer in theyr euill life.

Eccl. 5.

Eze. 18.

4 It is a very euill consequent, & most vniust kinde of reasoning, to say, that forsomuch as God is mercifull and long suffering, therefore will I abuse his mercie, and continue in my wickednesse. The scripture teacheth vs not to reason so, but rather

quite

quite contrarie; God is mercifull, and expecteth my conuersion, & the longer he expecteth, the more greeuous will be his punishment when it commeth, If I neglect this patience: and therefore I ought presently to accept of his mercy. So reasoneth S. Paule, which saith, *Doest thou contemne the riches of his long suffering and gentlenesse? Doest thou not know that patience of God towards thee is vsed to bring thee to repentaunce. But thou through the hardnesse of thy hart and irrepentant minde doest hoorde vppe to thy selfe wrath, in the day of vengeance, at the reuelation of Gods iust iudgement.* In which wordes Saint Paule signifieth that the longer God suffereth vs with patience in our wickednesse, the greater heape of vengeaunce doeth hee gather against vs if wee persist obstinate in the same. Whereto Saint Austen addeth another consideration of great dread and feare: and that is, If he offer thee grace (saith hee) to daye: thou knowest not whether he will do it to morrowe or no. If hee giue thee life and memorie this weeke: thou knowest not whether thou shalt enioy it the next weeke or no.

Rom. 2.

Tract. 33. in Ioan.

Gods goodnes nothing helpeth those that perseuere in sinne.

Psal. 72.

5 The holy Prophet beginning his seuentieth and second psalme of the daungerous prosperitie of worldly menne, vseth these wordes of admiration, *Howe good a God, is the God of Israel vnto them that be of a right heart?* And yet in all that psalme hee doth nothing els but shewe the heauie iustice of God towardes the wicked, euen when he giueth them most prosperities and worldly wealth: and his conclusion is.

Behold

Behold (O Lord) they shall peariſh which depart from thee: thou haſt deſtroyed al thoſe that haue broken their faith of wedlock with thee. By which is ſignified, that, how good ſoeuer God be vnto the iuſt: yet that pertaineth nothing to the relief of the wicked who are to receiue iuſt vengeaunce at hys handes, amidſt the greateſt mercies, beſtowed vppon the godly. *The eyes of the Lorde are vpon the iuſt* (ſaith the ſame prophet) *and his eares are bent to heare theyr prayers: but the feare of the Lord is vppon them that do euill, to deſtroy their memory from out the earth.* Pſal. 33.

6 It was an olde practiſe of deceiuing prophetes, reſiſted ſtrongly by the Propheres of GOD to cry, Peace, peace, vnto wicked menne: when indeede there was nothing towardes them but danger, ſword, and deſtruction, as the true prophetes foretolde, and as the euent prooued. Wherefore, the Prophet Dauid giueth vs a notable and ſure rule, to gouerne our hope and confidence withall, *Sacrificate ſacrificium iuſtitiæ, & ſperate in Domino:* Doe you ſacrifice vnto God the ſacrifice of righteouſneſſe, and then truſt in him. Wherewith Saincte Iohn agreeth, when hee ſayth, *If our heart or conſcience doe not reprehend vs for wicked life: then haue wee confidence with God:* as who ſwould ſay, If oure conſcience be guiltie of lewde and wicked life, and wee reſolued to dwell and continue therein: then in vaine haue wee confidence in the mercies of God, vnto whoſe iuſt iudgement wee ſtand ſubiect for our wickedneſſe. Iere. 6. 8. Eze. 13. 1. Iohn. 3.

The severitie of Gods punishment vpon sin.

7 It is most wonderfull and dreadfull to consider howe God hath vsed himselfe towardes his best beloued in this world, vpon offence giuen by occasion of sinne: how easily he hath changed countenaunce, howe soone he hath broken of friendshipe: howe streightly he hath taken account, and how seuerely he hath punished. The Angels that he created with so great care and loue, and to whom hee imparted so singular priuiledges, of all kinde of perfections, as he made them almost very Gods (in a certain maner) committed but onely one sinne of pride against his maiestie, & that only in thought, as Diuines doe hold: and yet presently, all that good will and fauour was changed into iustice: and also so seuere, as they were throwne downe to eternal tormentes, without redemption, chained for euer, to abide the rigor of hell fire and intollerable darknesse.

The angels.

Esay. 14.

2. Pet. 2. Ep. Iud.

8 After this, God made himselfe another new friend of flesh and bloud, which was oure father Adam in paradise, where God conuersed with him so friendly and familiarly, as it is most wonderful to cõsider: he called him, he talked with him, he made all creatures in the world subiect vnto him: he brought them all before him, to the end that hee, and not God, shoulde giue them their names; he made a mate and companion for him; hee blessed them both; and finally shewed all possible tokens of loue, that might be. But what insued? Adam cõmitted but one sinne; and that, at the instigement of another; and that also a sinne not of so very great importance (as it may seem

Adam and Eue.

to

to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner doone, but all friendship was broken betweene God and him: he was thrust out of paradise, condéned to perpetual miserie, and all his posteritie to eternal damnation, togither with himself, if he had not repented. And howe seuerely this greeuous sentence is executed, may sufficiently appeare by this, that infinite millions of people, euen the whole race of mankinde, is for it, cast downe vnto the vnspeakeable tormentes of hell: excepting those fewe, that since are ransomed by the commyng downe of Gods own sonne, the second person in Trinitie, into this flesh: and by hys intollerable sufferinges, and death in the same.

2 The two miracles of the world Moses and Aaron were of singular authoritie and fauour with God: insomuche as they coulde obtaine great thinges at hys handes for other men: and yet when they offended God once themselues, at the waters of cõtradiction in the desart of sinne, for that they doubted somewhat of the myracle promised to them from God; and thereby did dishonour hys maiestie before the people, as hee sayeth: they were presently rebuked most sharply for the same: & though they repented heartily that offence, and so obtained remission of the fault or guilt: yet was there layd vpon them a greeuous chastisement for the same: and that was, that they shoulde not enter themselues into the lande of promise: but shoulde die when they came within the sight ther-

Moses and Aaron.
Num 20. 27. 33. Deut. 10. 32. 34.

of. And albeit they intreated God moste earnestly for the release of this penance: yet coulde they neuer obtaine the same at hys handes: but alwaies hee aunswered them, *Seeing you haue dishonoured me before the people, you shall die for it, and shall not enter into the land of promise.*

Saule.

1. *Reg.* 10. & 11. *Acties.* 13.

10 In what speciall great fauour was Saule with God, when hee chose him to be the first king of the people: caused Samuel the prophet so muche to honour him: and to annoynt him prince vpon Gods own inheritaunce, as he calleth it. When he commended him so much, and tooke such tender care ouer him: and yet afterwarde, for that hee brake Gods commaundement, in reseruing certain spoiles of warre, which he should haue destroyed: yea, though hee reserued them to honour God withall, as hee pretended: yet was hee presently cast off by God: degraded of his dignitie: giuen ouer to the handes of an euill spirite: brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as hee slewe himselfe: hys sonnes were crucified or hanged on a crosse by his enimies: and all his family and lynage extinguished for euer.

1. *Reg.* 13. 15. 16.
1. *Reg.* 16.
2. *Reg.* 3.
1. *Pa.* 10.
2. *Sam.* 21. 6.

Dauid.

2. *Reg.* 12. *Psal.* 34. 68. 108. 101. *Psal.* 29.

11 Dauid was the chosen and deere friend of God, and honoured with the title of *One that was according to Gods owne heart.* But yet, assoone as he had sinned: the Prophet Nathan was sent to denounce gods heauie displeasure and punishment vppon him. And so it insued, notwithstanding that he sorrowed and humbled himself so much as hee did for the sinne that hee had done:

as

as may appeare by his fasting, praier, weeping, wearing of sacke, * eating of ashes, and the like. By which is euident, that how great Gods mercy is to them that fear him: so great is his iustice to thē that offēd him.

B.
* In this the sense is rather to be regarded: than the wordes to be streghtly vrged.

12 The scripture hath infinite examples of this matter, as the reiection of Cain and his posteritie streight vppon hys murder: the pittiful drowning of the whole world in the time of Noe: the dreadful consuming of Sodom and Gomorra, with the Cities about by fire and brimstone: the sending downe quicke to hell of Chore Dathan, and Abyron: with the slaughter of two hundred and fiftie their adherentes, and many thousandes of the people besides, for rebellion against Moses & Aaron: the sodaine killing of Nadab, and Abiu, sonnes of Aaron, and chosen priestes, for once offering of * other fire in the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining some part of their own goodes, by deceipt, from the Apostles: with many moe suche examples, which the scripture doth recount.

Gen. 4.
Gen. 8.
Gen. 19.
Num. 16.
Leui. 10.

B.
* Wherein also we may see what those may looke for that worship God with mens traditiōs, or otherwise than hee hath appointed. Acts. 5.

13 And so the grieuousnesse of Gods iustice, and heauinesse of his hand, when it lighteth vppon vs, though it may appeare sufficiently by all these examples before aleadged, wherein the particular punishmentes (as you see) are most rigorous: yet will I repeate one acte of God more, out of the scripture, which expresseth the same in woonderfull maner. It is well knowne, that Beniamin among al the twelue sonnes of Iacob, was the deerest vnto his father,

The heauinesse of Gods hand.

Gen. 42. 43.

as appeareth in the booke of Genesis, and therefore also greatly respected by GOD and his tribe placed in the best part of all the lande of promise, vppon the diuision thereof, hauing Ierusalem, Iericho, & other the best cities within it. Yet notwithstanding for one onely sinne committed by certaine priuate men in the citie of Gabaa, vppon the wife of a Leuite; God punished the whole tribe in this order, as the scripture recounteth. He caused all the other eleuen tribes to rise against them: and first, to come to the house of God in Silo, to ask his aduise, and followe his direction in this warre against their brethren: & thence hauing by Gods appointment entered battell twise with the tribe of Beniamin, the third day God gaue them so great a victory as they slew all the liuing creatures, within the compasse of that tribe, except onely sixe hundred men that escaped awaye into the desart; the rest were slaine, both manne, woman, children, and infantes, together, with all the beastes, and cattell, and al the Cities, villages, and houses burnt wyth fire. And all this, for one sinne committed, onely at one time, with one woman.

Iosu. 18.

Iudi. 19. 20.

14 And who will not then confesse with Moises: that *God is a iust God, a great God, and a terrible God?* Who will not confesse with S. Paule? *It is horrible to fall into the hands of the liuing God?* Who will not say with holy Dauid: *A iudiciis tuis timui:* I haue feared at the remembraunce of thy iudgements. If God would not spare the destroying of a whole tribe for one sinne onely:

Deut. 10.

Heb. 10.

Psal. 118.

(onely: if he would not pardon Chore, Dathan and Abiron for once: the sonnes of Aaron for once: Ananias, and Saphyra, for once: if he would not forgiue Esau, though afterward he sought the blessing with teares as the Apostle saith: if he would not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance: if he would not forgiue one proud cogitation, vnto the Angels: nor once eating of the tree forbidded vnto Adam, without infinit punishment: nor would passe ouer the cup of affliction from his owne sonne, though hee asked thrise vpon his knees, with the sweate of bloud: what reason hast thou to thinke that he will let passe so many sinnes of thine vnpunished? What cause hast thou to induce thine imagination, that he will deale extraordinarily with thee, and breake the course of his iustice for thy sake? Art thou better than those whome I haue named? Hast thou any priuiledge from God aboue them?

Heb. 12.

Mat. 26.

15 If thou wouldest consider the great and straunge effectes of GODS iustice, which wee see daily executed in the world; thou shouldest haue little cause to perswade thy selfe so fauourably, or rather to flatter thy selfe so daungerously, as thou doest. We see that, notwithstanding Gods mercie, yea notwithstanding the deathe and passion of Christ oure Sauiour, for sauing of the whole worlde: yet so many infinite millions to be damned daily, by the iustice of God: so many infidels, heathens, Iewes, and Turkes, that remaine in the darkenesse of theyr owne ignoraunce: and

Great and strange effectes of Gods iustice.

among Christians, so many that holde not their profession truely, or otherwise are euill liuers therein, as that Christe truely saide, that fewe were they that shoulde be saued: albbeit his death was paied for all: if they made not themselues vnworthie thereof. And before the comming of our Sauiour muche more wee see, that all the worlde went awrie to damnation for manie thousand yeeres togither: excepting a fewe Iewes, which were the people of God. And yet among them also, the greater part (it seemeth) were not saued: as may be coniectured by the speeches of the prophets from time to time: and specially by the sayinges of Christ to the Pharisies, and other rulers thereof. Nowe then, if God for the satisfying of his iustice, coulde let so manie millions perishe through their own sinnes, as daily he doth also nowe permit, without any preiudice or impechement to hys mercie, why, may hee not also damne thee, for thy sinnes, notwithstanding his mercy, seeing thou doest not onely commit them without feare, but also doest confidently persist in the same?

Mat. 7. 20.

Whether Gods mercy be greater than his iustice.

16 But heere some manne may say; If this be so, that God is so seuere in punishment of euerie sinne: and that he e damneth so many thousandes for one that hee saueth: howe is it true: that *The mercies of God are * aboue all other woorkes* (as the scripture saith) *and that it passeth and exalteth it selfe aboue his iudgementes?*

Psal. 144. Iaco. 2. B.

* *Spreade forth ouer all his workes: as both Augustine and Ierom do read:* In omnia, *or* In vniuersa opera eius. To. 8. 18. on

For

For if the number of the damned doe exceede so muche the number of those which are saued: it seemeth that the worke of iustice doeth passe the worke of mercie. To which I aunswere, that touching the small number of those that are saued, and infinite quantitie of such as are damned, we may in no wise doubt: for that beside all other prophetes. Christ our Sauiour * hath made the matter certaine and out of question. Wee haue to see therefore, how, notwithstanding all this, the mercy of God doth exceed hys other workes.

behalfe of his children. For euen they also haue theyr workes so vnperfect, and their fayth so weake, that in the depth of the mercie of God

*they cannot in anie wise bee saued: no, not the best that euer was. But concerning that hee doth so resolutely set downe so manie thousandes to be damned for one that is saued, it is somewhat more than the worde it self doth warrant: or the proportion of the mercy of God (compared with his iustice) may seeme to beare. And seeing that this whole treatise in these 4. next sexions, viz. 16. 19. is grounded vpon a wrong text, therefore it is to be read so much more warily; and no further to be accounted of, then it may be found to haue the word of God to warrant the same. * Mat. 7. 20.*

17 And first, his mercy may be sayd to exceede, for that all our saluation is of his mercy, and our damnation from our selues, as from the first and principall causes therof, according to the saying of God, by the Prophet: *Perditio tua Israel: tantum mo do in me auxilium tuum*: Thy onelye perdition is from thy selfe (O Israell) and thine assistaunce to doe good, is onely from me. So that, as wee must acknowledge Gods grace, and mercy for the author *Ose. 13.*

of euery good thought, and act that we do and consequently ascribe all our saluation vnto him: so none of our euill actes (for which wee are damned) doe proceede from him, but onely from our selues, and so is he no cause at all of oure damnation: and in this doth his mercie exceede his iustice.

8 18 Secondly, his mercie doth exceede, in that he desireth all men to be saued, as
1. Tim. 2. Saint Paule teacheth, and himselfe protesteth, when he saith: *I will not the death of*
Eze. 18. *a sinner, but rather that hee turne from his wickednesse and liue.* And again by the prophet Ieremie, hee complaineth greeuously that men will not accept of his mercy offered:
Iere. 3. *Turne from your wicked waies* (sayth he) *why will ye die, ô you house of Israel?* By which appeareth, that he offereth his mercie most willingly and freely to all, but vseth his iustice onely vpon necessitie (as it were) constrained thereunto by our obstinate behauiour. This Christ signifieth more
Mat. 25. plainly when he saith to Ierusalem: *O Ierusalem, Ierusalem, which killest the prophets: and stonest them to death, that are sent vnto thee: howe often woulde I haue gathered thy children together, as the hen clocketh hir chickins vnderneath hir winges, but thou wouldest not? Behold thy house (for this cause) shalbe made as desart, and left without children.* Heere you see the mercie of God often offered vnto the Iewes: but, for that they refused it, hee was inforced (in a certaine maner) to pronounce this heauie sentence of destruction and desolation vpon them: which hee fulfilled within forty or fiftie yeeres after, by the hand of Vaspasian

spasian emperour of Rome, and Tytus hys sonne; who vtterly discomfited the City of Ierusalem, and the whole nation of Iewes, whom we see dispearsed ouer the world at this day: in bondage both of body & soule. Which worke of Gods iustice though it bee moste terrible: yet was his mercye greater to them, as appeareth by Christes woordes, if they hadde not reiected the Sonne. Ioseph̃us de bello Iud. lib. 1. cap. 1. 23.

19 Thirdly, his mercy exceeded his * iustice, euen towardes the damned themselues in that hee vsed manie meanes to saue them in this life, by calling vppon them, and assisting them with his grace to doe good: by moouing them inwardly with infinite good inspirations: by alluring them outwardly, with exhortations, promises, examples of other: as also by sickneslie, aduersities, and other gentle corrections: by giuing them space to repent, with occasions, opportunities, and excitations vnto the same: by threatning them eternall death, if they repent not: all which thinges beeing effectes of mercy, and goodneslie towardes them: they must needes confesse amidst their greatest furie, and tormentes, that hys iudgementes are true, and iustified in themselues, and no wayes to be compared wyth the greatneslie of his mercies.

B. * As a force not as though the meaning should be that God were more mercifull, than iust, holy, wise, or suche like.

20 By this then wee see that to be true, which the prophet saith: *Misericordiam & veritatem diligit Dominus*: God loueth mercie and trueth. And againe: *Mercy & truth haue met together: iustice & peace haue kissed themselues.* We see the reason why the same prophet protesteth of himselfe: *I will*

Psal. 83.

Psal. 84.

Psal.100. *sing vnto thee mercy and iudgement (O Lorde)* not mercy alone, nor iudgement alone, but mercie and iudgement togither: that is, I will not so presume of thy mercy, as I will not feare thy iudgement: nor will I so feare thy iudgement, as I will euer despayre of thy mercy. The feare of Gods iudgement is alwaies to be ioyned with our confidence in Gods mercy: yea in verie Saincts themselues, as Dauid saith; But what feare? That feare truely, which the scripture describeth, when it saith? The feare of the Lord expelleth sinne, the feare of God, hateth all euill: hee that feareth God, neglecteth nothing: hee that feareth God, will turne and looke into hys owne heart: he that feareth God, will doe good workes. They which feare God, will not be incredulous to that which he sayth: but wil keepe his waies, and seeke out the thinges that are pleasaunt vnto him: they will prepare their heartes, and sanctifie their soules in his sight.

Psal.33. Eccl.1. Prou.1. Eccl.7. Eccl.15. Eccl.7. Eccle.2.

The praise of true fear

21 This is the description of true feare of God, set downe by the scripture. This is the description of that feare, which is so muche commended and commaunded in euerie parte and parcell of Gods worde: of that feare (I say) which is called: *Fons vitæ: radix prudentiæ: corona & plenitudo sapientiæ: gloria & gloriatio, beatum donum:* that is, The fountaine of life: the roote of prudence: the crowne and fulnesse of wisedome: the glorie and gloriation of a Christian manne: a happie gift. Of him that hath this feare the scripture saith: *Happie is the man which feareth the Lorde, for hee*

Prou.14. Eccl.1.2. 15. Psal.114.

will

will place his mind vpon his cõmandements. Psal. 122.
And again: *The man that feareth God shall* Eccl. 1.
be happie at the last ende and shalbe blessed
at the day of his death. Finally, of such as
haue this feare, the scripture sayth, that
God is their foundation: God hath prepa-
red great multitudes of sweetnesse for them
God hath purchased them an inheritaunce: Psal. 24.
God is as mercifull to them, as the father Psal. 30.
is merciful vnto his children. And to (con- Psal. 60.
clude) *Voluntatem timentium se faciet*: God Psal. 62.
will doe the will of those that feare hym Psal. 144.
with this feare.

22 This holy feare had good Iob, when Iob. 9.
he said to God: *I feared al my workes.* And
he yeeldeth the reason thereof: *For I know*
that thou spares not him that offendeth
thee. This feare lacked the other of whome
the Prophet saith: The sinner hath exaspe- Psal. 9.
red God, by saying that God will not take
account of his doings, in the multitude of
wrath. Thy iudgements (O Lord) are remo-
ued from his sight. And againe: wherefore
hath the man stirred vp God against him-
selfe by saying: God will not take account
of my doings? It is a great wickednesse (no
doubt) and a great exasperation of God a-
gainst vs, to take the one halfe of Gods
nature from him, which is, to make hym
mercifull without iustice; and to liue so, as
though God would not take account of our
life; wheras he hath protested most earnest- Mat. 25.
ly the contrary, saying: that hee is an hard Luc. 6.
and sore man, which will not be content to
receiue his owne againe, but also will haue Mat. 7.
vsurie; that he will haue a reckoning for all Luc. 13.
his goodes lent vs; that he will haue fruite

of

Mat. 12. of all his labours bestowed vpon vs: and finally that hee will haue account for euerie word that we haue spoken.

Mat. 27. Mar. 15. Iohn. 2. 23 Christ in the threescore and eyght Psalme, which in sundry places of the Gospell he interpreteth to be written of hymselfe, among other dreadfull curses, which he setteth downe, against the reprobate, he hath these: *Let their eies be dazeled in such sorte, as they may not see: powre out thy wrathe (my father) vppon them: let the furie of thy vengeance take handfast on them: add iniquitie vpon their iniquitie: and let them not enter into thy righteousnesse: let them bee blotted out of the booke of lyfe: and let them not bee inrolled together with the iust.* Heere (loe) we see, that the greatest curse, which God can lay vpon vs, next before oure blotting out of the booke of life, it is to suffer vs to be so blinded, as to adde iniquitie vpō iniquitie, and not to enter into consideration of his iustice. For which cause also, this confident kinde of sinning vppon hope of Gods mercie, is accounted by Deuines, for the first of the * sixe greeuous sinnes agaynst the holy Ghost, which our Sauiour in the gospell signifieth to be so hardly pardoned vnto men by his father: and the reason why they cal this a sinne against the holy ghost, is * for that it reiecteth wilfully one of the principall meanes left by the holy Ghost, to retire vs from sinne, which is the feare and respect of Gods iustice vpon sinners.

D. Thomas secunda secundæ. qu. 14. art. 1. 23.

B:

* These sixe that Thomas there nameth: are desperatiō, presumption, impenitencie, wilfulnesse, impugning of the known truth, and enuying of the grace that is giuen

giuen to another. All which may indeede be easily found to goe against the spirite of God: But that they may be accounted to be the same, that in the scripture is called sinne against the holy Ghost, and excluded all hope of pardon, that is not so easily to be graunted: for that the Properties thereunto assigned doe not seeme to be so fully founde in any of these. A wilfull resisting of the knowen trueth, not of infirmitie, for feare, or fauour, but of meere malice for hatred of it, euen onely for that it is the truth, may seeme to come much neerer vnto it, than (all thinges considered) those others doe. Neither doeth he set them downe absolutely to be sixe seueral sorts of that sin, but in that sense that himselfe doth there limite. * Why presumption is a sinne against the holy Ghost.

24 Wherefore to conclude this matter of presumption: we thinke, we may vse the same kinde of argument touching the feare of Gods iustice, as the holy Apostle S. Paul vseth to the Romanes of the feare of Gods ministers, which are temporall Princes: wouldest thou not feare the power of a temporall Prince, saieth he? Doe well then: and thou shalt not onely not feare, but also receiue laude and praise thereof. But if thou doe euill, then feare. For he beareth not the sworde without a cause. In like sort may we say to those good felowes which make God so mercifull as no man ought to feare his iustice. Would ye not feare (my brethren) the iustice of God in punishment? Liue vertuously then: and you shall be as voide of feare, as Lyons are, sayth the wise man: *For that perfect charitie expelleth feare*. But if you liue wickedly: then haue you cause to feare: For God did not call himselfe a iust Iudge for nothing. *Rom. 13.* *Pro. 28.* *2. Iohn. 4.* *2. Tim. 4.*

25 If

25 If the matter had beene so secure, as many men by flatterie doe perswade themselues it is: Saint Peter would neuer haue saide vnto Christians now baptised: *Walke you in feare, during the time of this your earthly habitation.* Nor Saint Paule to the same men: *Worke your owne saluation in feare and trembling.* But heere some men will aske, howe then doth the same Apostle in another place, say: *That God hath not giuen vs the spirit of feare but of vertue, loue, and sobrietie?* To which I answere: that the spirite is not a spirit of seruile feare: that is, to liue in feare, onely for dread of punishment, without loue: but a spirite of loue ioyned with feare of children, whereby they feare to offende their father, nor only in respect of his punishment, but principally for his goodnesse towardes them, and benefites bestowed on them. This S. Paule declareth plainely to the Romanes, putting the difference betweene seruile feare, and the feare of children: *You haue not receiued againe the spirite of seruitude* (saith he) *in feare, but the spirite of adoption of children, whereby we crie to God, Abba father.* He sayth heere to the Romans: you haue not receiued againe the spirite of seruitude in feare, for that their former spirit (being Gentiles) was onely in seruile feare: for that they honored and adored their idols, nor for any loue they bare vnto thē, being so infinit as they were, and such notable lewdnesse reported of thē (I mean of Iupiter, Mars, Venus, & the like) but only for feare of hurt from them, if they did not serue and adore the same.

1. Pet. 1.

Phil. 2.

An obiectiō answered.

2. Tim. 1.

Seruile feare, and the feare of children.

Rom. 8.

Howe the feare of the Gentiles was seruile.

26 S. Peter also in one sentence expoun-

deth.

deth all this matter. For hauing saide, *Timorem eorum ne timueritis*: Feare not their feare. *Meaning of the seruile feare of wicked men: hee addeth presently, *Dominum autem Christum sanctificate in cordibus vestris & cum modestia, & timore, conscientiam habentes bonã*: that is, Do you sanctifie the Lord Iesus Christ in your hearts: hauing a good conscience with modestie and feare. So that the spirite of seruile feare, which is grounded only vpon respect of punishment, is forbidden vs: but the louing fear of children is commaunded: And yet also about this, are there two thinges to be noted. 1. Pet. 3. B.

* *Diuerse so take it: but it seemeth rather (in my iudgemen) that such as expound it, as if the Apostle forbad them to feare those aduersaries of theirs, do come somewhat neerer to the sense of the place.*

27 The first, that albeit the spirite of seruile feare be forbidden vs (especially when we are now entred into the seruice of God) yet is it most profitable for sinners and such as yet but beginne to serue God: for that it mooueth them to repentaunce, and to looke about them: for which cause * it is called by the wise man, * *The beginning of wisedome*. And therfore both * Ionas to the Niniuits, and * S. Iohn Baptist to the Iewes, and all the Prophets to sinners, haue vsed to stirre vp this feare, by threatning the daungers and punishmentes, which were imminent to them, if they repented not.

Two things to be noted.

* *Truth it is, that such feare serueth wel to such a purpose. But the feare that in this place is spoken of, seemeth by the circumstãces of the place, not to be the seruile, but the childlike feare: As also another sense of this place may stand likewise.* * Prouã. * Ion. 13. * Mat. 3. *viz. that to feare the Lorde is the firste, or principall parte, or greatest point of all Wisedome:*

But

For that whosoeuer feareth the Lorde, shall so gouerne his waies, and haue al thinges fall out so well, that all the wisedome in all the worlde besides, can neuer be able so to

But yet afterwarde, when men are conuerted to God, and do goe forwarde in his seruice: they change euerie day this seruile feare into loue, vntill they arriue at last vnto that state, whereof S. * Iohn sayth, *That perfect loue or charitie expelleth feare.* Whereupon * S. Austen sayth, that Feare is the seruaunt sent before to prepare place in our heartes, for his mistresse, which is charitie: who being once entered in, and perfectly placed: feare goeth out againe, and giueth place vnto the same. But where this feare neuer entreth at all, there is it impossible for charitie euer to come and dwell, sayth this holy father.

forecast for all euentes. For the Lorde himselfe taketh vpon him the protection and gouernement of those that feare him: one whose behalfe hee maketh all thinges to fall out to the best. * *1. Iohn. 4.* * *Tract. 9. in Epist. 1. Iohn.*

28 The seconde thing to bee noted is, that albeit this feare of punishment be not in verie perfect men or at leastwise is lesse in them, than in others, as S. Iohn teacheth: yet being ioyned with * loue and reuerence (as it ought to be) it is most profitable and necessarie for al common Christians, whose life is not so perfect, nor charitie so great, as that perfection wherof S. Iohn speaketh. This appeareth by that, that Christ perswaded also this feare, euen vnto his Apostles,

B.

* *Then is it not that seruile feare*

Luc. 12.

Mat. 10.

saying: *Feare you him, which after he hath slaine the bodie, hath power also to send both body & soul vnto hel fire: this I say vnto you feare him.* The same doth S. Paul to the Cor-

who.

who were good christians, laying down first the iustice of God, & thereupon perswading them to feare, *All we* (sayth hee) *must be presented before the tribunal seate of Christ, to receiue ech man his proper deserts, according as he hath done, good or euill in this life. And for that wee knowe this: we doe perswade the feare of the Lorde vnto men.* 2. Cor. 5. Nay (that which is more) S. Paule testifieth that notwithstanding all his fauours receiued from God: he retained yet himselfe this feare of Gods iustice, as appeareth by those wordes of his, I *doe chastise my body, and doe bring it into seruitude, least it should come to passe, that when I haue preached to other, I become a reprobate my selfe.* 1. Cor. 9.

29 Nowe (my friende) if S. Paule stood in awe of the iustice of God, notwithstanding his Apostleship: and that he was guiltie to himselfe of no one sinne or offence, as (in one case) he protesteth: what oughtest thou to bee, whose conscience remaineth guiltie of so many misdeedes, and wickednesse. *This knowe* (sayth S. Paule) *that no fornicator, vncleane person, couetous man, or the like can haue inheritance in the kingdome of Christ.* And immediately after, as though this had not beene sufficient, he addeth, for preuenting the folly of sinners, which flatter thēselues. *Let no man deceiue you, with vaine wordes, for the wrath of God commeth for these thinges, vppon the children of vnbeleefe. Bee not yee therefore partakers of them.* As if hee should sayet those that flatter you, and say, Tush, God is mercifull, and will pardon easily all these and the like sinnes: these men deceiue you (sayth *The conclusion.* 1. Cor. 4. Ephe. 5.

(sayth Saint Paule) for that the wrath and vengeance of God lighteth vpon the children of vnbeleefe, for these matters: that is, vpon those which wil not beleeue Gods iustice, nor his threates against sinne: but presuming of his mercie doe perseuere in the same, vntill vppon the sudden Gods wrath doe rush vpon them: and then it is too late to amende. Wherefore (sayth he) if you be wise: be not partakers of their follie: but amend your liues presently, while you haue time. And this admonition of S. Paule, shall be sufficient to ende this Chapter: against all those that refuse, or deferre their resolution of amendment, vppon vaine hope of Gods pardon or tolleration.

CHAP. V.

Of the fift impediment, which is, delaye of resolution from time to time, vppon hope to doe it better, or with more ease afterwarde.

THE reasones hitherto alleadged, might seeme (I thinke) sufficient to a reasonable man, for prooving the necessitie of this resolution, we talke of: & for remouing the impedimẽts that let the same. But yet, for that (as the wise mã sayth) he which is minded to break with his friende, seeketh occasions how to doe it with some colour and shew. There be many in the worlde, who hauing no other excuse of their breaking & holding off frõ God,

Pro. 18.

God, do seeke to couer it with this pretence, that they meane, by his grace to amende all in time: and this time is driuen off from day to day, vntill God, in whose hands only the moments of time are, doe shut them out of all time, and doe sende them to paines eternall without time, for that they abused the singular benefite of time in this worlde.

2 This is one of the greatest and most dangerous deceites, and yet the most ordinarie and vniuersall, that the enemie of mankinde doth vse towardes the children of Adam: and I dare saye boldly, that moe doe perish by this deceite, than by all his other guiles and subtelties besides. Hee well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euerie man. He considereth better then we doe, the importance of delay, in a matter so weightie, as is our conuersion and saluation he is not ignorant howe one sinne draweth on another, howe hee that is not fit to day, wilbe lesse fit to morrowe, howe custome groweth into nature, how old diseases are hardly cured, how God withdraweth his grace, howe his iustice is readie to punish euerie sin, how by delay we exasperate the same, and heape vengeance on our owne heades, as S. Paule saith. He is priuie to the vncertainetie and perils of our life: to the dangerous chances we passe through to the impedimentes that will come daylie more and more, to let our conuersion. All this hee knoweth, and well considereth, and for that cause perswadeth so many to delay as he doeth. For beeing not able anie longer to blinde the vnderstanding

The cause why the diuel persuadeth vs to delay.

Rom. 2.

of

of manye Christians, but that they must needes see cleerely, the necessitie, and vtilitie of this resolution, and that all the impedimentes in the world are but trifles, and meere deceits, which keepe backe from the same: he runneth to this onely refuge, that is, to perswade men, that they deferre a little, and that in time to come they shal haue better occasion and opportunitie to doe it, than presently they haue.

Lib. 8. conf. cap. 7. 18.

3 This S. Austen prooued in his conuersion, as himselfe writeth: For that after he was perswaded, that no saluation could bee vnto him, but by change and amendment of his life: yet the enemie helde him for a time, in delay, saying vnto him: Yet a litle staie, yet defer for a time: thereby (as hee sayth) to bind him more fast in the custome of sinne, vntill, by the omnipotent power of Gods grace, and his owne most earnest endeuour, he brake violently from him, crying to God? Why shall I longer saye to morrowe, to morrowe? Why shall I not do it euen at this instant? And so he did, euen in his verie youth, liuing afterwarde a most holy and seuere Christian life.

The causes which make our conuersion harder by delay.

4 But if we will discouer yet further the greatnesse and perill of this deceite: let vs consider the causes that may let our resolution and conuersion at this present: and we shall see them all increased, and strengthened by delay: and consequently the matter made more harde and difficult, for the time to come, than nowe it is. For first (as I haue saide) the continuance of sinne bringeth custome: which once hauing gotten prescription vpon vs, is so hard to remoue, as

by

by experience we prooued daily in al habits that haue taken roote within vs. Who can remooue (for examples ſake) without great difficultie, a long cuſtome of drunkenneſſe? Of ſwearing? Or of any other euill habite, once ſetled vpon vs? Secondly, the longer 2
we perſiſt in our ſinfull life, the more God plucketh his grace and aſſiſtance from vs: which is the onely meane that maketh the way of vertue eaſie to men. Thirdly, the 3
power and kingdome of the diuell is more eſtabliſhed and confirmed in vs by continuance: and ſo, the more harder to be remooued. Fourthly, the good inclination 4
of our will is more and more weakened, and daunted by frequentation of ſinne, though not extinguiſhed. Fiftly, the faculties of our minde, are more corrupted: as 5
the vnderſtanding is more darkned; the wil more peruerted: the appetite more diſordered. Sixtly and laſtly, our inferiour partes 6
and paſſions are more ſtirred vp, & ſtrengthened againſt the rule of reaſon; and harder to be repreſſed, by continuance of time, then they were before.

5 Well then, put all this togeather (my friende) and conſider indifferently within thy ſelfe, whether it be more likely, that thou ſhalt rather make this reſolution hereafter, than nowe. Hereafter (I ſay) when, by longer cuſtome of ſinne: the habite ſhall be more faſtened in thee: the diuell more in poſſeſſion vpon thee: Gods helpe further off from thee: thy minde more infected: thy iudgement more weakened: thy good deſires extinguiſhed: thy paſſions confirmed: thy body corrupted: thy ſtrēgth diminiſhed:

and

and all thy whole common-wealth more peruerted.

The same shewed by comparisons.

6 We see by experience, that a shippe which leaketh, is more easily emptied at the beginning, than afterwarde. We see, that a ruinous pallace, the longer it is let runne, the more charge and labour it will require in the repayring. We see, that if a man driue in a naile with a hammer, the moe blowes he giueth to it, the more harde it is to plucke it out againe. How then thinkest thou to commit sinne vppon sinne, and by perseuerance therein, to finde the redresse more easie hereafter, than now? That were much like as if a good fellowe, that hauing made to himselfe a great burden to carrie, should assay it on his backe: and for that, it sate vneasie, and presled him much, should cast it downe againe, and put a great deale more vnto it, and then beginne to lift it againe: but when he felt it more heauie than before, he should fal into a great rage, and adde twise as much more to it, thereby to make it lighter. For so doe the children of the worlde: who finding it somewhat vnpleasaunt to resist one or two vices in the beginning, doe defer their conuersion, and doe adde twentie, or fortie mo vnto them, thinking to finde the matter more easie afterwarde.

An example.

Tract. 49. in Ioh. Ioh. 11. Mat. 9. Luc. 9.

7 S. Austen expounding the miracle of our Sauiour, in raising Lazarus from death to life, which had beene dead nowe foure dayes, as the Euangelist sayth: examineth the cause why Christ wept, and cryed, and troubled himselfe in spirit before the doing of his act, whereas hee raised others with greater

greater facilitie: and out of it, giueth this leſſon to vs: that as Lazarus was dead foure daies, & alſo buried, ſo are there foure degrees of a ſinner: the firſt, in voluntary deſectation of ſin, the ſecond, in conſent: the thirde, in fulfilling it by worke: the fourth: in continuance or cuſtome thereof: wherin, whoſoeuer is once buried (ſayth this holy father) hee is hardly raiſed to life againe, without a great miracle of God, and manie teares of his owne part.

8 The reaſon hereof is, that which the wiſe man ſaith: *Languor prolixior grauat medicum*: An old ſicknes doth trouble the phiſition. *Breuem autẽ languorem præcidit medicus.* But the phiſition cutteth off quickly a new or freſh diſeaſe, which hath indured but a little time. *The very bones of an wicked man ſhalbe repleniſhed with the vices of his youth* (ſayth Iob) *and they ſhall ſleepe with him in the duſt, when he goeth to the graue.* We read that Moſes in part of puniſhment to the people that had ſinned in adoring the golden calfe, broke it in peeces, & made them to drinke it. So the vices, wherin wee delighted during our youth, are ſo diſperſed, by cuſtome in our bodies and bones: that when old age doth come on, we can not ridde them at our pleaſure without great difficultie and paine. What folly then is it to deferre our amendment vnto our old age, when we ſhall haue more impediments and difficulties, by a great deale, then wee haue nowe? *Eccl.10.* *Iob.20.* *Exod.32.*

9 If it ſeeme hard to thee to amend thy life nowe: painefully to be occupied in thy calling, and withall (for thy better helpe)

to

to fast, to pray, and to take vppon thee o-ther exercises, which the worde of God pre-scribeth to sinners to their conuersion: how wilt thou doe it in thine old age, when thy body shall haue more neede of cherishing, than of painefull exercise? If thou finde it vnpleasant to resist thy sinnes nowe, and to roote them out, after the continuaunce of two, three, or foure yeares: what will it be after twentie yeares more adioyned vnto them? Howe madde a man wouldest thou esteeme him, that trauelling on the waye, and hauing great choyse of lustie strong horses, should let them all goe emptie, and lay all his cartiage vppon some one poore and leane beast, that could scarce beare it selfe, or much lesse stande vnder so manie bags cast vpon it? And surely no lesse vnreasonable is that man, who passing ouer idlely the lustie daies and times of his life, reserueth all the labour and trauell vnto feeble olde age.

A comparison.

Ingratitude

10 But to let passe the folly of this deceite: tell me (good Christian) what ingratitude and vnrighteousnesse is this towardes God, hauing receiued so many benefites from him alreadie, and expecting so great a pay, as the kingdome of heauen is, after: to appoint out notwithstanding, the least and last, and worst part of thy life vnto his seruice: and that whereof thou art most vncertaine, whether it shall euer be, or neuer: or whether God will accept it, when it cōmeth? Hee is accursed by the prophet, which hauing whole and sounde cattell, doth offer vnto God the lame, or halting part therof. Howe much more shalt thou be accursed,

Mala. 1.

that

that hauing ſo many daies of youth, ſtrẽgth, and vigor, doeſt appoint vnto Gods ſeruice onely thy limping olde age? In the lawe it was forbidden: vnder a moſt ſeuere threate, for any man to haue two meaſures in his houſe for his neighbour: one greater, to his friende, and another leſſer, for other men. And yet thou art not aſhamed, to vſe two meaſures of thy life, moſt vnequall, in preiudice of thy Lorde and God: whereby thou allotteſt to him, a litle, ſhort, maymed, and vncertaine time: and vnto his enemie the greateſt, the fayreſt, the ſureſt part thereof. *Deut. 25.*

11 O deere brother, what reaſon is there, why God ſhould thus be vſed at thy hands? What lawe, iuſtice, or equitie is there, that after thou haſt ſerued the worlde, fleſh, and diuell, all thy youth, and beſt dayes: in the ende to come, and clappe thy olde bones, defiled and worne out with ſinne, in the diſh of God? His enemies to haue the beſt and he the leauinges? His enemies the wine, and he the lees and dregs? Doeſt thou not remember, that he will haue the fat and beſt part offered to him? Doeſt thou not thinke of the puniſhment of thoſe, which offered the woorſt part of their ſubſtance to God? Followe the counſell then of the holy Ghoſt, if thou be wiſe, which warneth thee in theſe wordes: *Be mindfull of thy creator in the daies of thy youth, before the time of affliction come on, and before thoſe yeares drawe neere, of which thou ſhalt ſay, they pleaſe me not.* *Leuit. 3.* *Num. 18.* *Mal. 1.* *Eccle. 5.*

12 How many haſt thou ſeene cut off in the middeſt of their daies, whiles they pur-

posed in time to come, to change their life? Howe manie haue come to old age it selfe, and yet then haue felt lesse will of amendment, than before? How many haue driuen off euen vnto the very houre of death, and then least of all haue remembred their own state? But haue died as dumb and senseless beasts, according to the saying of S. Gregorie; The sinner hath also this affliction laid vpon him, that when he commeth to die, he forgetteth himself, which in his life time did forget God? O howe many examples are there seene hereof daily? Howe manie worldly men that haue liued in sensualities howe many great sinners, that haue passed their life in wickednesse, do end & die, as if they went into some place insensible, where no account, no reckoning shold be demanded: they take such care in their testaments for flesh and bloud, and cõmodities of this world, as if they should liue still, or should haue their part of these vanities, when they are gone. In trueth to speake as the matter is, they die as if there were no immortalitie of the soules: and that in very deede, is their inwarde perswasion.

Ser. 1. 10. de sanctis.

The losse of time.

13 But suppose nowe, that all this were not so, and that a man might as easily, commodiously, yea, and as surely also conuert himselfe in olde age, as in youth, and that the matter were also acceptable ynough to GOD: yet tell mee, what great time is there lost in this delay? What great treasure of godlinesse is there omitted, which might haue beene gotten by labour in Gods seruice? If whiles the captaine and other souldiers did enter a rich citie, to take the spoyle,

A comparison.

ſpoyle, one ſouldier ſhould ſay, I will ſtaye and come in the next day after, when all the ſpoyle is gone: would not you thinke him both a cowarde, and alſo moſt vnwiſe? So it is, that Chriſt our Sauiour, and all his good ſouldiers, tooke the ſpoile of this life: inriched themſelues with their labours in time: carried the ſame with them as bils of exchange, to the banke of heauen: & there receiued paye of eternall glorie. And is it not great folly and peruerſeneſſe in vs to paſſe ouer this life in ſo fruitleſſe affayres? Nowe is the time of fight for the obteyning of our crowne: nowe is the day of ſpoyle to ſeiſe on our bootie: nowe is the market, to buie the kingdome of heauen: now is the time of running to get the game and price: nowe is the day of ſowing, to prouide vs corne for the harueſt that commeth on. If you omit this time, there is no more crowne: no more bootie: no more kingdome: no more price: no more harueſt to be looked for. For as the ſcripture aſſureth vs: *He that for ſloth will not ſow in the winter, ſhall beg in the ſommer, and no man ſhall giue vnto him.* Prou. 20.

14. But if this conſideration of gaine cannot mooue thee (gentle Reader) as indeede it ought to doe, being of ſuch importance as it is, and irreuocable when it is once paſt: yet weigh with thy ſelfe, what obligation & charge thou draweſt on thee, by euerie day which thou deferreſt thy conuerſion, and liueſt in ſinne. Thou makeſt euerie day knots, which thou muſt once vndoe againe: thou heapeſt that togeather, which thou muſt once diſperſe againe: thou eateſt *The obligation and charge by delay.*

eateſt and drinkeſt that hourely, which thou muſt once vomit vppe againe: I meane, if the beſt fall out vnto thee: that is, if thou doe repent in time, and God doe accept thereof (for otherwiſe woe be vnto thee, for
Rom. 8. that thou hoordeſt (as S. Paule ſaith) wrath and vengeance on thine own head) but ſuppoſing that thou receiue grace hereafter to repent, which refuſeſt it nowe: yet (I ſaye) thou haſt to weepe, for that thou laugheſt at nowe: thou haſt to be hartily ſorrie, for that wherein thou delighteſt now: thou haſt to curſe the day, wherein thou euer gaueſt conſent to ſinne, or elſe thy repentance will do thee no good. This thou knoweſt now, and this thou beleeueſt nowe, or elſe thou art no Chriſtian. How then art thou ſo mad as to offende God now, both willingly, and deliberately, of whom thou knoweſt, that thou muſt once aſke pardon with teares. If thou thinke he will pardon thee, what ingratitude is it to offende ſo good a Lord? If thou thinke he will not pardon thee, what folly can be more, than to offende a Prince without hope of pardon?

15 Make thine account now as thou wilt: if thou neuer doe repent and change thy life: then euerie ſinne thou committeſt, and euery day that thou liueſt therin, is increaſe of wrath and vengeance vpon thee in hell,
Rom. 2. as Saint Paule prooueth. If thou doe, by Gods mercie, hereafter repent and turne (for this is not in thy handes) then muſt thou one day lament, and bewaile, and be heartily ſorrie for this delay, which nowe thou makeſt. So that by how much the more thou prolongeſt, and increaſeſt thy ſinne:

ſo

ſo much greater will be thy paine and ſorrowe in thine amendment. *Alto vulneri diligens & longa adhibẽda eſt medicina* (ſaith S. Cyprian:) A diligent and long medicine is to be vſed to a deepe ſore. Our bodie that hath liued in manie delightes muſt be afflicted (ſayth S. Ierome) our laughing muſt be recõpenced with long weeping. Finally, S. Ambroſe agreeing therunto, ſayth: *Grandi plagæ alta & prolixa opus eſt medicina*: Vnto a great wound, a deepe and long medicine is needefull.

Li. de la. & lib. 5. ep. 5. ad cor.

Ep. 27. ad Euſtoch.

Ad virg. lap. ſan. c. 8.

15 Marke heere (deere brother) that the labour of thine amendment muſt be great: and that it can not bee auoyded. What madneſſe is it then for thee, nowe to inlarge the wounde, knowing that the medicine muſt afterwardes bee ſo painefull? what crueltie can be more againſt thy ſelfe, than to driue in thornes into thine owne fleſh, which thou muſt after pul out againe with ſo manye teares? Wouldeſt thou drinke that cuppe of poyſoned Lyquor, for a little pleaſure in the taſt, which would caſt thee ſoone after into a burning feuer: torment thy bowelles within thee: and eyther diſpatch thy life, or put thee in great ieoperdie?

16 But here I knowe thy refuge will be, as it is to all them, whereof the Prophet ſaieth: *Mentita eſt iniquitas ſibi*: Iniquitie hath flattered and lyed vnto her ſelfe: thy refuge (I ſay) will be to alleadge the example of the good theefe, ſaued euen at the laſt houre vpon the croſſe, and caried to Paradiſe that ſame day with Chriſt, without any further toile of amendment. This exam-

Pſ. l. 26.

Parsons, R.

The example of the theefe saued on the crosse discussed.

ple is greatly noted and vrged by all those which deferre their conuersion, as surely it is, and ought to be of great comfort to euerie man, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemie to dispaire of Gods mercie, which in no case he ought to doe. For the same God which saued that great sinner at that last houre, can also (and will) saue all them that heartily turne vnto him, euen at the last houre. But (alas) many men do flatter and deceiue themselues, with misunderstanding, or rather misusing of this example.

17 For wee must vnderstande (as Saint Augustine well noteth) that this was one perticular act of Christ, which maketh no generall rule: euen as we see, that a temporall Prince pardoneth sometime a malefactor, when he is come to the verie place of execution: yet were it not for euerie malefactor to trust thereupon: For that this is but an extraordinarie act of the Prince his fauour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserued for the manifestation of Christ his power and glorie, at that houre vpon the crosse. Againe, this act was vpon a most rare confession, made by the theefe in that instant, when all the world forsooke Christ, and * the Apostles themselues, either doubted or lost their faith of his Godheade. Beside all this, the confession of the theefe was at such a time, as he could neither be baptised, nor haue further time of amendment. And we holde, that at a mans first conuersion, there is required

B.

* *The blessed virgin likewise, & other godly women were by: but said nothing (that we read of) in his defence: a plaine breach of the first, fift, sixt, & ninth commandemēts*

quired nothing elſe, but to beleeue, and to be baptiſed. But it ſhall not be amiſſe to put to Saint Auguſtines very wordes vpon this matter. For thus he writeth.

18 It is a remedileſſe perill, when a man gineth himſelfe ouer ſo much to vices, as he forgetteth that hee muſt giue account thereof to God: and the reaſon why I am of this opinion is, for that it is a great puniſhment of ſinne, to haue loſt the feare and memorie of the iudgement to come, &c. But (deerely beloued) leaſt the newe felicitie of the beleeuing theefe on the croſſe, doe make any of you too ſecure and remiſſe: leaſt peraduenture ſome of you ſay in his heart: My guiltie conſcience ſhall not trouble or torment mee: my naughtie life ſhall not make me very ſadde: for that I ſee euen in a moment all ſinne forgiuen vnto the theefe: we muſt conſider firſt in that theefe, not onely the ſhortneſſe of his beleefe, and confeſſion, but his deuotion, and the occaſion of that time, euen when the perfection of the iuſt did * ſtagger. Secondly, ſhewe me the faith of that theefe in thy ſelfe, and then promiſe to thy ſelfe his felicitie. The Diuell doeth put into thy head this ſecuritie, to the end he may bring thee to perdition. And it is vnpoſſible to number all them, which haue periſhed by the ſhadowe of this deceitfull hope. He deceiueth himſelfe, and maketh but a ieſt of his owne damnation, which thinketh that Gods mercy at the laſt day ſhal helpe or reliene him. It is hatefull before God, when a man vppon confidence of repentaunce in his olde age, doeth ſinne the more freely.

Serm. 120. de temp.

E.

* *The bleſſed virgin, S. Iohn, & others, as afore: and this ſtaggering muſt needes be ſinne.*

Parsons, R.

The happy theefe whereof we haue ſpoken, happie (I ſay) not for that he laide ſnares in the way, but for that he tooke holde of the way it ſelfe in Chriſt, laying handes on the pray of life: and after a ſtrange maner, making a bootie of his owne death: he (I ſay) neither did defer the time of his ſaluation wittingly, neither did he deceitfully put the remedie of his ſtate in the laſt moment of his life: neither did he deſperately reſerue the hope of his redemption vnto the houre of his death: neither had he any knowledg eyther of religion, or of Chriſt before that time. For if he had, it may be, hee would not haue beene the laſt among the Apoſtles in number. Which was made the former in kingdome.

19 By theſe words of S. Auſten we are admoniſhed (as you ſee) that this particular fact of Chriſt maketh no generall rule of remiſſion to all men: not for that Chriſt is not alwaies readie to receiue the penitent as hee promiſeth, but for that euerie man hath not the time or grace to repent, as he ſhould, at that houre, according as hath bin declared before. The generall waye that God propoſeth to all, is that which S. Paule ſayth: *Finis ſecundũ opera ipſorum:* The end of euill men is according to their workes. Looke how they liue, and ſo they die. To that effect ſayeth the Prophete: *Once God ſpake, and I hard theſe two thinges from his mouth: power belongeth to God, and mercie vnto thee (O Lord) for that thou wilt render to euery man according to his workes.* The wiſe man maketh this plaine, ſaying: *The way of ſinners is paued with ſtones, & their*

The general way.
2. Cor. 11.
Pſal. 61.
Eccle. 21.

ende

ende is hell, darkneſſe, and puniſhments. Finally, S. Paule maketh this generall and peremptorie concluſion. *Be not deceiued: God is not mocked, looke what a man ſoweth, and that ſhall he reape. Hee that ſoweth in fleſh, ſhal reape corruption: he that ſoweth in ſpirite, ſhall reape life euerlaſting.* In which wordes, he doth not onely lay downe vnto vs the generall rule whereto we muſt truſt: but alſo ſaith further, that to perſwade our ſelues the contrary thereof, were to mocke and abuſe God, which hath laid downe this lawe vnto vs. Gal. 6.

20 Notwithſtanding (as I haue ſaid) this barreth not the mercy of God from vſing a priuiledge to ſome at the very laſt caſt. But yet miſerable is that man which placeth the ankor of his eternall wealth or wo, vpon ſo tickleſome a point as this is. I call it tickleſome, for that, al Diuines, which haue written of this matter, do ſpeake very doubtfully of the cõuerſion of a man at the laſt end. And although they do not abſolutely condemne it in all, but do leaue it as vncertaine vnto Gods ſecrete iudgement: yet doe they incline to the negatiue part: and doe alleadge foure reaſons, for which, that conuerſion is to be doubted, as inſufficient for a mans ſaluation. *That the conuerſion made at the firſt day is very doubtfull.*

21 This firſt reaſon is, for that the extreme feare, and paines of death, beeing (as the Philoſopher ſaieth) the moſt terrible of all terrible thinges, doe not permit a man, ſo to gather his ſpirits and ſenſes, at that time, as is required for the treating of ſo weighty a matter with God, as is our conuerſion, and ſaluation. And if we ſee often, that *The firſt reaſon.*

Parsons, R.

a very good man cannot fixe his mind earneſtly vpon heauenly cogitations, at ſuch time as he is troubled with the paſſions of cholike, or other ſharp diſeaſes: how much leſſe in the anguiſhes of death can a worldly man do the ſame, beeing vnacquainted with that exerciſe, and loden with the guilt of many, and great ſinnes, and cloied with the loue both of his bodie, and thinges belonging thereunto?

The ſecond reaſon.

22 The ſeconde reaſon is, for that the conuerſion which a man maketh at the laſt day, is not (for the moſt part) voluntarie, but vppon neceſſitie, and for feare: ſuch as was the repentance of Simei, who

2. Reg. 16. hauing greeuouſly offended king Dauid, in time of his affliction: afterward when he ſaw him in proſperitie againe, and himſelfe

2. Reg. 10. in danger of puniſhment: he came and fell downe before him, and aſked him forgiueneſſe with teares. But yet Dauid well perceiued the matter how it ſtoode: and therefore though hee ſpared him for that day, wherein he would not trouble the mirth with execution of iuſtice, yet after he gaue

3. Reg. 2. order that hee ſhould be vſed according to his deſertes.

The third reaſon.

23 The thirde reaſon is, for that the cuſtome of ſinne, which hath continued all the life long, is ſeldome remooued vpon the inſtant, being growen into nature it ſelfe, as it were, for which cauſe God ſaith to euill men, by the prophet Ieremie, *If an Ethiopian can change his blacke skin, or a leopard his ſpots, that are on his backe: then can you alſo do wel, hauing learned all daies of your life to doe euill.*

Iere. 13.

24 The

24 The fourth cauſe, for that the actes of vertue themſelues cannot be of ſo great value with GOD, in that inſtant, as if they had beene doone in time of health before. For what great matter is it (for example ſake) to pardon thine enemies at that time, when thou canſt hurt them no more? To giue thy goods away, when thou canſt vſe them no more? To abandon thy concubine, when thou canſt keepe her no longer? To leaue off to ſinne, when ſinne muſte leaue thee? All theſe thinges are good and holie, and to be done by him, which is in that laſt ſtate: but yet, they are of no ſuch value, as otherwiſe they would bee, by reaſon of this circumſtance of time, which I haue ſhewed. B.* A fift reaſon might be taken of experience: for that wee ſee oft times that ſuch as repent after that manner, if they recouer again, they are afterward as bad as they were before, and ſometimes much woorſe: which (without queſtion) was not true repentance in them. *The fourth reaſon.*

25 Theſe are reaſons why there is ſuch doubt made of this laſt conuerſion: not for any want on Gods part, but on theirs, which are to doe that great act. Marke well (ſayth one againe) what I ſay: and (it may be) it ſhal be needefull to expound my meaning more plainely, leaſt anie man miſtake me. What ſay I then? That a man which repenteth not, but at the end ſhalbe damned? I doe not ſay ſo. What then? Doe I ſay he ſhalbe ſaued? No. What then doe I ſay? I ſaye, I knowe not: I ſay I preſume not, I promiſe not, I knowe not. Wilt thou

thou deliuer thy selfe foorth of this doubt? Wilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, whensoeuer the last day shall come vpon thee thou art safe. And why art thou safe? For that thou didst repent in that time wherein thou mightest haue sinned. But if thou wilt repent, then when thou canst sinne no longer: thou leauest not sinne, but sinne leaueth thee.

26 And heere nowe would I haue the carefull Christian to consider (with mee) but this one comparison that I will make. If those which doe shewe a kinde of repentance at the last day, doe passe hence notwithstanding in such dangerous doubtfulnesse: what shall we thinke of all those which lacke either time, or abilitie, or will, or grace to repent at all, at that houre? What shall we saye of all those which are cut off before? Which die suddenly. Which are striken senseles, or frenticke, as we see manie are? What shall wee saye of those, which are abandoned by God, aud left vnto vice, euen vnto the last breath in their bodie? I haue shewed before out of Saint Paule, that ordinarily sinners die according as they liue. So it is as it were a priuiledge for a wicked man, to haue his repentaunce to be begun, when he is to die. And then, if his repentaunce (when it doeth come) be so doubtfull, what a pitifull case are all others in? I meane the more part, which repent not at all: but die as they liued, and are forsaken of God in that extremitie, according as he promiseth, when he sayth:

2. Cor. 12.

For

For that I haue called you, and you haue refused to come, for that I held out my hãd, and none of you woulde vouchsafe to looke towardes me: I will laugh also at your destruction, when anguishe and calamitie cometh on you. You shall call vppon me; and I will not heare: you shall rise betimes in the morning to see me, but you shall not find me. Prou. 1. Iere. 35.

17 When a worldling doth see that the brightnesse of his honour, vaineglory, and worldly pompe is consumed: when the heat of concupiscence, of carnall loue, of delicate pleasures is quenched: when the beautifull summer day of this life is ended, and the boisterous winter night of death draweth on: then will hee turne vnto God, then will he repent, then will he resolue himself, and make his conuersion. When hee can liue no longer, he will promise any paines: what hearing or studying of the worde of God you will, what toile or labour in hys vocation you will, what praier you will; what fasting you will; what almes deedes you can desire: what austeritie you can imagine: he will promise it (I saie) vppon a condition that hee might haue life againe: vpon condition that the day might be prolonged vntò him: though, if God shoulde graunt him his request (as many tymes hee doth) hee woulde performe no one point thereof: but be as careless, as hee was before. When such shall crie, with sighes, and grones as pearsing as a sword, and yet shall not be hard, what comfort then will they hope for to find? For whither wil they turn themselues in this distresse? Vnto theyr worldly wealthe, power or riches? Alas, they

Prou.11. they are gone: and the scripture saith; *Riches shall not profite in the day of reuenge* Will they turne vnto their carnall friendes. But what comfort can they giue, besides onely weeping and comfortlesse mourning. Will they aske helpe of the saincts, to pray for them in this instant? Then must they re-

Psal.149. remember what is written *The saincties shal reioice in glory, and exultations shalbe in their mouthes, and two edged swordes in their handes to take reuenge vpon nations, and increpations vpon people: to bind kinges in fetters, and noble men in manacles of iro, to execute vppon them the prescript iudgementes of God: and this is the glorie of all his saincties.* Their onely refuge then must be vnto God, who indeede is the onely refuge of all: but yet in this case, the Prophet saith here, that *He shall not hear them but rather contemne and laugh at their miserie.* Not that hee is contrarie to his promise of receiuing a sinner, *At what time soeuer he repenteth, and turneth from his sin:* But for that this turning at the last day is not commonly true repentaunce, and conuersion, for the cause before rehearsed.

Prou.1.

Psal.58.

28 To conclude then this matter of delay, what wise man is there in this world, reading this, will not feare the deferring of his conuersion, though it were but for one daye? Who doth know whether this shall be the last day, or no, that euer God will call him in? God saith: *I called, and you refused to come: I helde out my hande, and you would not look towards me: and therefore will I forsake you in your extremitie.* Hee doeth not say howe many times, or

Prou.1.

howe

howe long he did call, and holde out hys hand. God saith, *I stand at the dore, and knocke*: but he saith not how often he doth that, or how many knockes he giueth. Againe, he saide of wicked Iezabell, the feyned Propheteſſe in the Apocalyps, *I haue giuen her time to repent, and ſhe woulde not, and therefore ſhal ſhee periſhe*: but hee saith not, how long this time of repentaunce endureth. Wee reade of woonderfull examples herein. Herod the father hadde a call giuen him, and that a loud one, when Iohn Baptiſt was ſent vnto him, and when hys heart was ſo farre touched, as he willingly heard him, and ſo followed his counſell in many thinges, as one Euangeliſt noteth: but yet becauſe hee deferred the matter, and tooke not time, when it was offered: hee was caſt off againe, and his laſt doinges made woorſe than his former. Herod Tetrarke the ſonne, hadde a call alſo when he felt that deſire to ſee Chriſt, and ſome miracle done by hym: but, for that hee aunſwered not vnto the call, it dyd hym no good but rather much hurt. What a great knocke hadde Pilate giuen him at his heart, if hee had bene ſo gracious as to haue opened the dore preſently, when hee was made to vnderſtand the innocencie of Chriſt; as appeareth by waſhing his hands in teſtimonie thereof, and his wife alſo ſent him an admonition about the ſame? No leſſe knock had king Agrippa at his dore, whē he cryed out at the hearing of S. Paul: *O Paule, thou perſwadeſt me a little to be a Chriſtian*. But becauſe he deferred the matter, this motion paſſed away againe.

Apoc. 2.

Herod.

Marc. 6.

Herod the ſecond.

Luc. 11.

Luc. 23.

Mat. 14.

Pilate.

Mat. 27.

Agrippa.

Actes 26.

29 Twiſe

Pharao. 29 Twise happie had Pharao ;bene, if he had resolued himselfe presently, vppon that motion that he felt, when hee cryed to Moses: *I haue sinned, and God is iust.* But by delay he became woorse than euer hee was before. Saint Luke reporteth how Felix the gouernour of Iewrie for the Romaines, cõferred secretly oftentimes with Saint Paule, that was prisoner, and heard of him the faith in Christ: wherewith hee was greatly mooued, especially at one time, when Paul disputed of Gods iustice, and the daye of iudgement, whereat Felix trembled: but yet he deferred this resolution, willing Paule to depart, and to come againe another tyme: and so the matter by delation came to no effect. How many men doe perish daily: some cut off by death: some left by God, & giuen ouer to a reprobate sense: which might haue found grace, if they hadde not deferred their conuersion, from day to day, but hadde made their resolution presently when they felt God to call within theyr heartes.

Exod. 9.

Acts. 24.

Felix.

The daungers passing the day of our vocation.

30 God is moste bountifull to knocke and call: but yet, he bindeth himselfe to no time or space, but commeth and goeth at his pleasure: and they which take not their times, when they are offered, are excuseless before his iustice, & do not know whether euer it shall be offered them againe, or no: for that this thing is onely in the will and knowledge of God alone, who taketh mercy where it pleaseth him best, and is bound to none. And when the prefixed time of calling is once past: woe be vnto that party; for a thousand worldes wil not purchase it

Exo. 33.

Rom. 9.

it againe. Christ sheweth woonderfully the importaunce of this matter: when entering into Ierusalem amidst al his mirth, and glorie of receiuing, hee coulde not chooſe but weepe vppon that Citie, crying out with teares: *O Ierusalem, if thou knewest al these things which appertaine to thy peace, euen in this thy day: but now those thinges are hidden from thee.* As if he had sayd, if thou knewest (Ierusalem) as well as *I* doe, what mercie is offered thee euen this daie, thou wouldest not doe as thou doest: but wouldest presently accept thereof: but nowe this secret iudgement of my father is hidden frō thee, and therefore thou makest little account thereof, vntill thy destruction shall come sodainly vppon thee: as soone after it did. Luc. 21.

31 By this nowe may be considered the great reason of the wise mans exhortation: *For-slow not to turne to God: nor doe not deferre it from day to day: for his wrath will come vpon thee at the sodaine: and in tyme of reuenge it will destroy thee,* It may bee seene also vpon what great cause the Apostle exhorteth the Hebrewes so vehemently: *Dum cognominatur hodie:* To accept of grace euen whiles that verie day endured: and not to let passe the occasion offered. Which euerie man applying to himselfe, should followe in obeying the motions of Gods spirite within him. And accepting of Gods vocation without delay: considering what a grieuous thing it is to resist the holy Ghost. Euerie man ought (I saie) when hee feeleth a good motion in his heart, to thinke with himselfe: now God knocketh Eccl. 5. Heb. 3. Act. 7. Apo. 3.

at

Parsons, R.

Apoc. 3. at my doore; if I open presently, he wil enter, and dwell within me. But if I deferre it vntill to morrow, I know not whether hee wil knocke againe or no. Euerie manne ought to remember still that saying of the prophet, touching Gods spirite; *Hodie si vocem eius audieritis, nolite obdurare corda vestra*: If you heare his voice calling on you to day, doe not harden your heartes, but presently yeeld vnto him.

Psal 94.

32 Alas (deere brother) what hope of gaine hast thou by this perillous dilation which thou makest? Thine account is increased thereby, as I haue shewed; thy debt of amendement is made more grieuous: thine enimie more strong: thy selfe more feeble: thy difficulties of conuersion multiplied: what hast thou then to withholde thee one day from resolution? The gaining of a little time in vanitie. But I haue prooued to thee before, how this time is not gained but lost beeing spent without fruite of godlinesse, which is indeede the onely true gain of time. If it seem pleasant to thee for the present: yet remember what the prophet saith; *Iuxta est dies perditionis, & adesse festinant tempora*; The day of perdition is at hand and the time of destructiō make haste to come on. Which day being once come, I maruell what hope thou wilt conceaue. Doest thou thinke to crie *Peccaui*? It shall be well truely if thou canst doe it: but yet thou knowest that Pharao did so, and gate nothing by it. Doest thou intend to make a good testament, and to be liberal in almes deedes at that time? This as the case may be is verie commendable: but yet thou must

Godlinesse the onely gaine of time.

Deut. 32.

Exod. 2.

remem-

remẽber alſo, that the virgins which filled their lampes, at the verie inſtant, were ſhut out, and vtterly reiected by Chriſt. Doeſt thou thinke to weepe and mourne, and to moue thy iudge with teares at that inſtant? Firſt, this is not in thy handes to doe at thy pleaſures: and yet thou muſt conſider alſo, that Eſau fayled, though he ſought it with teares, as the Apoſtle well noteth. Doeſt thou meane to haue many good purpoſes, to make great promiſes, and vowes in that diſtreſſe? Call to minde the caſe of Antiochus in his extremities: what promiſes of good deedes, what vowes of vertuous life made he to God, vpon condition he might eſcape, and yet I preuayled he nothing therby. Al this is ſpoken not to put them in diſpayre, which are now in thoſe laſt calamities: but to diſſwade others from falling into the ſame: aſſuring thee (gentle Reader) that the prophet ſaid not without a cauſe: *Seeke vnto God while he may be found: call vpon him while he is neere at hand. Nowe is the time acceptable, now is the day of ſaluation.* ſayth Saint Paule. Nowe is God to bee found, and neere at hand to imbrace al thẽ that truely turne vnto him, and make firm reſolution of vertuous life hereafter. If we deferre this time: wee haue no warrant that he will either call vs, or receiue vs hereafter: but rather manye threates to the contrarie, as hath bene ſhewed. Wherefore I will ende with this one ſentence of Sainct Auſten: that Hee is bothe a careleſſe, and a moſte graceleſſe manne, which knowing all this, will venture notwithſtanding the eternitie of his ſal-

Mat. 25.

Heb. 12.

Marc. 9.

Eſay. 55.

2. Cor. 6.

Tract. 33. in Iob.

uation

uation and damnation, vpon the doubtfull euent of his finall repentance.

CHAP. VI.

Of three other impedimentes that hynder men from resolution: which are sloth, negligence, and hardnes of heart.

BEesides all impedimentes which hitherto haue bene named, there are yet diuers others to be found; if anie man coulde examine the particular consciences of all such as doe not resolue. But these three heere mentioned, and to be handled in this Chapter, are so publyke and knowne: as I may not passe them ouer; without discouering the same: for that, many times men are euill affected, and knowe not their owne diseases: the onely declaration wherof (to such as are desirous of their own health) is sufficient to auoyd the danger of the sicknes.

Of sloth. 2. First then, the impediment of sloth is a great and ordinarie lette of resolution to many menne: but especially in idle and delicate people whose life hath bene in all ease and reste, and therefore doe perswade them selues that they can take no paynes, nor abide any hardnesse, though neuer so fayne they woulde. Of which S. Paule sayeth, that *Nise people shal not inherite the kingdome of heauen*. 1. Cor. 6. These men will confesse to bee true, as muche and more than

is

is said too before: and that they would also gladly put the same in execution, but that they cannot. Their bodies may not beare it: they can take no paines in their seuerall callinges: and in the generall they cannot fast: they cannot watch: they cannot praie. They cannot leaue their disportes, recreations and merrie companions: they should die presently (as they say) with melancholy, if they did it: yet in their heartes they desire (forsooth) that they coulde doe the same, which seeing they cannot, no doubt (say they) God will accept our good desires. But let them harken a little what the scripture saith hereof: *Desires do kil the slothful man* (saith Salomon) *his handes will not fall to any worke: all the day long he coueteth and desireth: but he that is iust, will doe, and will not cease.* Prou. 21. *Take the slothfull and vnprofitable seruaunt* (sayth Christ) *and fling him into vtter darckneſſe, where ſhall be weepyng and gnaſhing of teeth.* Mat. 25. And when hee passed by the way and founde a figge tree with leaues without fruite, hee gaue it presently an euerlasting curse: Mat. 12.

3 Of this fountaine of sloth doe proceede many effectes that hinder the slothful from resolution. And the first is, a certain heauines and sleepie drowsinesse, towardes all goodnesse, according as the scripture saith: *Pigredo mittit ſoporem*: Sloth doth bring drowsinesse. For which cause S. Paule sayth: *Surge qui dormis*: Arise thou that art asleepe. And Christ crieth out so often: *Vide te, Vigilate*: Looke about you, and watch. You shall see many men in the world, with whom if you talke of a cow, or a calfe, or a fat

Foure effectes of sloth.

1. *Drowsines.* Prou. 19. Ephes 5. Mar. 13. Mat. 24. and 25.

fat oxe, of a peece of grounde or the lyke they can both heare and talk willingly and freshly: but if you reason with them of their saluation, and their inheritance in the kingdome of heauen: they aunswere not at all, but wil heare, as they were in a dreame. Of these menne then saith the wise man: *How long wilt thou sleepe, O slothfull fellow? when wilt thou rise out of thy dreame? A little yet wilt thou sleepe: a little longer wilt thou slumber: a little wilt thou close thy handes togither and take rest: and so pouertie shall hasten vpon thee as a running post, and beggerie as an armed man shal take and possesse thee.*

Pro. 6. & 24.

2. Feare.

4 The second effect of sloth is fonde feare, of paines, and labour, and casting of doubtes where none be, according as the scripture saith: *Pigrum abiicit timor:* Feare discourageth the slothfull manne. And the prophette saieth of the like. *They shake for feare, where there is no feare.* These menne doe frame vnto themselues straunge imaginations of the seruice of God, and daungerous euentes if they shuld follow the same. One saith: If I shuld giue muche: it would without doubt make me a begger. Another saith: If I shuld still imploy my selfe to painful labour, it would kill me ere long. A third saith: If I shoulde humble my selfe as is required, euerie body would treade me vnder their feete. And yet al this is nothing els but sloth; as the scripture testifieth in these wordes: *Dicit Piger, leo est foris in medio platearum, occidendus sum:* The slothfull man saith sitting still in his house: There is a Lyō without: If I shuld

Pro. 19.

Psal. 92.

goe

goe out of doores to labour, I shoulde certainly be slaine in the midst of the streetes.

5 A third effect of sloth is, pusillanimitie and faintnesse of heart, whereby the slothfull man is ouerthrowne, and discouraged by euerie little contrarietie or difficultie, which he findeth in vertue, or which hee imagineth to finde therein. Which the wise man * signifieth when he saith: *In lapide luteo lapidatus est piger*: The slothful man is stoned to death with a stone of dirt: that is, he is ouerthrowne with a difficultie of no importance. Againe: *De stercore boum lapidatus est piger*: The slothfull man is stoned dead with the doung of oxen: which commonly is of matter so soft, as it can hurt no man.

Pusillanimitie. Eccle. 22. B.

* The vulgar translation so reasdeth: but now it is found, that therein it misseth the sense of the text in both these places here alledged. And yet the matter it selfe is true, though it haue no warrant hence.

6 A fourth effect of sloth is idle lazinesse: which wee see in many men that will talke and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holy Ghost in these wordes: *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo*: As a doore is tossed in and out, vppon his hinges, so is a slothfull man lying lazily vpon his bedde. And againe: *Vult, & non vult piger*: A slothfull man will, and will not. That is, he turneth himselfe to and fro in his bed, and betweene willing and nilling he doth nothing. And yet further in another place, the scripture describeth this laziness saying: *The slothful man putteth his*

Laziness. Prou. 26. Pro. 13.

hands

Pro.19. *hands vnder his girdle, and will not vouchsafe to lift them vp to his mouth, for that is painefull.*

7 All these and many moe are the effectes of sloth; but these foure especiallie, haue I thought good to touch in this place for that they lett and hinder greatlie thys resolution which we talke of, for that he liueth in a slumber and will not heare, or attend to anie thing that is saide of the life to come, and beside this imagineth fearefull matters in the same. And thirdly, is throwne downe by euerie little blocke, that hee findeth in the way: and lastly is so lazie, as he can beare no labour at all: this man (I say) is past hope to be gayned, to any such purpose as we speake for.

Meanes to remoone sloth.

8 To remoone therefore this impediment, this sort of men ought to lay before their eies, the labours of Christ, and of hys Saincts, the exhortations they vsed to other men, to take like paines; the threates made in scripture against them which labor not: the condition of our present warfare, that requireth trauell: the crowne prepared for it: and the miserie ensuing vppon idle and lazie people. And finally, if they cannot beare the labors of vertuous life, which indeede is accompanied with so many consolations, as it may not rightfully be called a labour: how will they abide the labour and tormentes of the life to come, which must be both intollerable and euerlasting?

1. Thes 3. 9 Saincte Paule saith of himselfe and others, to the Thessalonians: *We did not eate our bread of free cost, when wee were with you: but did worke in labour, and wearisse*

both

both day and night: thereby to giue you an exsample of imitation: denouncing further vnto you: that *If any man would not worke, he should not eate.* Christ in his parable still reprehended greeuouslye those that stoode idle, saying: *Quid hic statis tota die otiosi:* Why doe you stand here all the daye idle, and doing nothing? *I am a vine* (sayth Christ) *and my father is an husbandman: euerie branch that beareth not fruite in me, my father will cut off, and cast into the fire.* And in another place: *Cut down the vnprofitable tree: why doth it stand here, & occupy vp the groud for nothing?* And again: *The kingdome of heauen is subiect to force: and men do gain it by violence and labour.* For which cause the wise man also saieth: *Whatsoeuer thy hand can do in this life, do it instantly: for after it, there is neither time nor reason, nor wisdome, or knowledge that we can imploy.* And againe the same wise man saith: *The lazie hand worketh beggery to it selfe, but the labourſome and valiant hand heapeth vp great riches.* And yet further to the same effect: *The slothfull man will not sow in the winter, for that it is cold: and therefore hee shall beg in the summer, and no man shall take pitie of him.* Mat. 20. Iohn. 15. Luc. 13. Mat. 11. Eccle. 9. Pro. 10. Prou. 20.

10 All this pertaineth to shew, howe that this life is a time of labour, and not of idlenesse: and appointed vnto vs for the attaining of heaue: it is the market wherein we must buy: the battell wherein wee must fight, and obtaine our crowne: the winter wherein wee must sowe: the day of labour wherein we must sweate, and get our penie. And hee that passeth ouer lazily this

day (as the most part of men doe) must suffer eternal pouertie, and neede in the life to come: as in the first part of this book more at large hath bene declared. Wherefore the wise man (or rather the holy Ghost by hys mouth) giueth eche one of vs, a most vehement admonition, and exhortation in these wordes: *Runne about: make haste: stir vp thy friend: giue no sleepe vnto thine eies, let not thine eie leedes slumber: they skip out as a Doa from the handes of him that helde her: and as a bird out of the hands of the fouler. Goe vnto the Emmet (thou slothfull man) & consider her doinges, and learne to be wise: she hauing no guide, teacher, or captain, prouideth meate for her selfe in the sommer, and gathereth together in the harueste, that which may serue her to feede vppon in the winter.* By which wordes wee are admonished in what order we ought to behaue our selues in this life, and howe diligent and carefull wee should be in doing of all good workes (as S. Paule also teacheth) considering that as the Emmet laboureth moste earnestly in the harueste time to laye vppe for the winter to come: so we shoulde for the next worlde: and that slothfulnesse to this effecte, is the greateste and moste daungerous lette that may be. For, as the Emmet shoulde die in the winter most certainly for hunger, if he should liue idly in the sommer: so without all doubt they are to suffer extreame neede and miserie in the world to come, who now for sloth do omit to labour.

Cap. 3.

Pro. 9.

Col. 1.
Rom. 12.
Gal. 6.

Of negligence.

11 The second impediment is called by me in the title of this chapter negligence.

gence. But I doe vnderstand thereby a further matter than commonly this word importeth. For I doe comprehend vnder the name of negligence all careleſſe and diſſolute people, which take to heart nothyng that pertaineth to God or godlines, but only attend to worldly affayres, making theyr ſaluation, the leaſt parte of their cogitations. And vnder this kinde of negligence, is contained both Epicuriſme (as Saint Paul noted in ſome Chriſtians of his dayes, who began onely to attend to eate and drinke & to make their bellies their God, as many of our Chriſtians nowe doe) and alſo a ſecrete kinde of Atheiſme, or denying of God: that is, of denying him in life and behauiour, as Saint Paule expoundeth it. For albeit theſe menne in wordes doe confeſſe God, and profeſſeth themſelues to be as good Chriſtians as the reſt: yet ſecretly indeede they doe not beleeue God: as their life and doinges doe declare. Which thyng Eccleſiaſticus diſcouereth plainly, when he ſaith: *Væ diſſolutis corde, qui non credunt Deo*: Woe be vnto the diſſolute, and careles in hart, which do not beleue God. That is, though they profeſſe that they beleeue and truſt in him: yet by their diſſolute and careleſſe doinges, they teſtifie that in their heartes they beleeue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Epicuriſme or life of Epicures. *Phil. 3.* *Rom. 16.* *Titus. 1.* *Eccl. 2.*

12 Theſe kinde of menne are thoſe which the ſcripture noteth and deteſteth for plowing with an oxe, and an aſſe together: for ſowing their ground with mingled ſeede: for wearing of apparell of linſie

Of careles Atheiſts. *Deut. 22.*

woolsey, that is made of flaxe and woole together. These are they of whome Christ saith in the reuelation: *I woulde thou were either cold or hot. But for that thou art luke warme, and neither colde nor hot: therefore will I begin to vomit thee out of my mouth.* Apo. 3. These are they which can accord all religions together, and take vp all controuersies by onely saying, that either they are differences of small importance, or els that they appertaine onely to learned men to thinke vpon, and not vnto them. These are they, which can apply themselues to any companie, to any time, to any princes pleasure, for matters of life to come. These men forbid al talk of spirit, religion, or deuotion in theyr presence: onely they will haue menne eate, drinke, and be merrie with them: tel newes of the court, & affaires abroad: sing, dance, laugh, and play at cardes: and so passe ouer this life in lesse consideration of God, than the verie heathens did. And hath not the scripture reason then, in saying that these men in their hartes and works are Atheists? Yes surely. And it may be prooued by many rules of Christ. As for example: this is one rule set downe by himselfe. *By their fruites ye shall know them:* Luc. 6. For such as thee tree is within, suche is the fruite which that tree sendeth forth. Againe; *The mouth speaketh from the abundance of the heart,* Mat. 12. and consequently, seeing their talke is nothing but of worldly vanities: it is a signe there is nothing in their heart but that. And then it followeth also by a third rule, *Where the treasure is there is their heart.* Mat. 6. And so seeing their heartes are onely set vppon the world:

worlde: the worlde is their onely treasure, and not God. And consequently, they preferre that before God, as indeede Atheists doe.

The chiefe cause of Atheism at this day.

13 This impediment reacheth farre and wide at this day: and infinite are the men which are intangled therewith: and the cause thereof especially is inordinate loue of the worlde: which bringeth menne to hate God, and to conceiue enmitie agaynst hym as the Apostle saith: and therefore no maruell, though indeede they neuer beleeue, nor delight in him. And of all other men, these are the hardest to be reclaymed, and brought to any resolution of amendement: for that they are insensible: and beside that doe also flie all meanes, whereby they may be cured. For, as there were small hope to be conceiued of that patient, which being greeuously sicke, should neither feele his disease, nor beleeue that he were distempered; nor abide to heare of phisicke, or phisitions, nor accept of any counsell that should be offered, nor admit any talke of consultation about his curing: so these men are in more daungerous estate than any other, for that they knowe not their owne daunger, but perswading themselues to be more wise than their neighbours, do remooue from their cogitations all things whereby their healthe myght bee procured.

1 Iohn. 2.

A comparison.

The way to cure careless men.

14 The onely way to doe these menne good, (if there be any waye at all) is to make them know that they are sicke, and in great daunger: which in oure case may be done best (as it seemeth to me) by giuing

uing them to vnderstand, howe farre they are off, from any one peece of true Christianitie, and consequently from all hope of saluation that may be hadde thereby.

Deut.6. Mat.22. Luc.10. God requireth at our handes, that *Wee shoulde loue him, and serue him, wyth all our heart, with all our soule, and with all our strength*. These are the prescript woordes of GOD, sette downe both in the newe and olde lawe. And howe farre (I pray thee) are those menne off from this, which implove not the halfe of their heart, nor the halfe of their soule, nor the halfe of their strength in Gods seruice,

Deut. 6. and 11. Iohn.1. nay, nor the least part thereof. God requireth of vs, that wee shoulde make hys lawes and preceptes our studie, and cogitations: that wee should thinke on them continually, and meditate vpon them both day and night, at home, and abroad, early and late, when we goe to bedde, and when wee rise in the morning: this is hys commaundement and there is no dispensation therein. But how farre are these men from this, which bestowe not the thirde parte of their thoughtes vpon this matter, no not the hundred parte, nor scarce once in a yeare doe talke thereof? Can these men say they are christians, or that they beleue in God?

15 Christe making the estimate of things in this life, pronounced this sentence

Luc.10. *Vnum est necessarium*: One onely thyng is necessarie; or of necessity in this world: meaning the diligent & carefull seruice of God. These men find many thinges necessary beside this one thing, and this nothing necessarie

ſarie at all. How farre do they differ then in iudgement from Chriſt? Chriſtes Apoſtle ſaith, that a chriſtian *Muſt neither loue the world nor anything in the world.* Theſe men loue nothing els, but that which is of the world. He ſaith; that *Whoſoeuer is a friend to the world, is an enimie to Chriſt.* Theſe mē are enimies to Chriſt, whoſoeuer is not a friend to the world. How then can theſe men hold of Chriſt? Chriſt ſaith, *Wee ſhoulde pray ſtill.* Theſe men pray neuer. Chriſtes Apoſtle ſaith, that *Couetouſnes, vncleannes, or ſecuritie, ſhuld not be ſo much as once named among Chriſtians.* Theſe men haue no other talke but ſuche. Finally, the whole courſe, and canon of ſcripture runneth, that Chriſtians ſhuld be, *Attenti, vigilantes, ſolliciti, inſtantes, feruentes, perſeuerantes ſine intermiſſione*: that is, Attent, vigilant, carefull, inſtant, feruent, and perſeuerant, without intermiſſion in the ſeruice of God.

1. Iohn. 2.
Luc. 18.
Epheſ. 5.
Luc. 21.
Mat. 24.
Mich. 6.
Rom. 11.
Rom. 12.
Mat. 10.

But theſe menne haue no one of theſe pointes, nor any degree of any one of theſe pointes; but euerie one the cleane contrary. For they are neither attent to thoſe thinges which appertaine vnto God, nor vigilant, nor ſolicitous, nor carefull, and muche leſſe inſtant and feruent, and leaſt of al perſeuerant without intermiſſion: for that they neuer beginne. But on the contrary ſide, they are careleſſe, negligent, lumpiſhe, remiſſe, key-colde, peruerſe, contemning and deſpiſing, yea loathing, and abhorring all matters that appertaine to the mortifiyng of themſelues, and true ſeruice of GOD. What part haue theſe men then in the lot and portion of Chriſtians, beſide onely the

bare name which profiteth nothing?

16 And this is sufficiēt to shew how great and daungerous an impediment this careleſſe, senseleſſe, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection of this resolution, that whosoeuer once espieth
Mat. 13. out the treasure hidden in the field (that is, the kingdome of heauen, and the right way to come to it is) he should presently go and sell all that hee hath, and buy the field, that is, he should prefer the pursuite of this kingdome of heauen, before all the commodities of this life, whatsoeuer, and rather venture them all, then to omitte this treasure: if Christ (I say) require this, as he doth, when will these men euer be brought to this point, which will not giue the least part of their goodes to purchase that field, nor goe forth of doore to treate the buying thereof: nor will so much as thinke or talk of the same, nor allow of him, which shall offer the meanes and wayes to compasse it.

17 Wherefore, whosoeuer findeth himselfe in this disease, I woulde counsell him to read some Chapters of the first part of this booke: especially the third, & fourth, treating of the causes, for which wee were sēt into this world: as also the fift of the account, which we must yeald to God, of our time here spent: and he shall thereby vnderstand (I doubt not) the error, and daunger he standeth in, by this damnable negligēce wherein hee sleepeth, attending onely to those thinges which are meere vanities, and for which hee came not into this worlde: and passing ouer other matters,

without

without care or cogitation, which onely are of importance, and to haue bene ſtudied, and thought vpon by him.

18 The third and laſt impediment that I purpoſe to handle in this booke, is a certaine affection, or euill diſpoſition in ſome men, called by the ſcriptures, hardneſſe of heart, or in other wordes, obſtinacie of mind: whereby a man is ſetled in reſolutiō, neuer to yeeld from the ſtate of ſin wherein he liueth, whatſoeuer ſhall, or may be ſayd againſt the ſame. And I haue reſerued this impediment, for the laſt place in this book for that it is the laſt, and woorſt of al other impediments diſcouered before, containing al the euil in it ſelfe, that any of the other before rehearſed haue: and adding beſides a moſt wilfull, and malicious reſolution, of ſin quite contrary to that reſolution, which we ſo much indeuour to induce men vnto. *Of hardnes of heart.*

19 This hardnes of hart hath diuers degrees in diuers men, and in ſome much more greeuos than in others. For ſome are arriued to that high and chiefe obduration, which I named before, in ſuch ſorte; as albeit they well knowe that they are amiſſe; yet for ſome worldly reſpect or other, they will not yeeld, nor chaunge their courſe. Such was the obduration of *Pilate, though he knew that he condemned Chriſt wrongfully: yet, not to leeſe the fauour of the Iewes, or incur diſpleaſure with his prince, he proceeded and gaue ſentence againſt him. This alſo was the obduration of Pha- *Two degrees of hardneſſe of heart.* *Mat. 27. B.* ** It ſeemed to be of weakeneſſe rather, than of ſuch obduration as was in Pharao, or is ſpoken of here. Exo. 6. 7. 8. Act. 26. 27.*

B.

* In these two also it seemeth rather to haue been ignorance, than obduration. But the example is notably found in the Priestes, Scribes, & Pharisiest who euer opposed thē selues against the preaching of Christ, and at the length put him to death.

* Persecutours.

A second degree of obduration.

rao: who though hee sawe the miracles of Moses, and Aaron, and felt the strong hand of God vpon his kingdome: yet not to seem to be ouercome by suche simple people as they were: nor that men should thinke hee would be inforced by any meane to relent, he perseuered stil in his wilfull wickednes, vntil his last and vtter destruction came vpon him This hardnesse of heart was also in king * Agrippa, and Felix gouernour of Iewrie: who, though in their owne conscience they thought that S Paule spake truth vnto them: yet, not to hazard their credite in the world, they continued still, and perished in their own vanities. And commonly this obduration in all * persecutors of vertue, and vertuous men, and especially of those that professe the trueth, whome though they see euidently to bee innocent, and to haue the worde of GOD, and equitie on their side, yet to maintayne their estate credite, and fauour in the world they persist without either mercy or release, vntil GOD cut them off, in the middest of theyr malice, and furious cogitations.

20 Others there are, who haue not this obduration in so high a degree, as to persist in wickednesse, directly against theyr owne knowledge: but yet they haue it in another sort: for that they are setled in firm purpose to follow the trade, which alreadie they haue begunne: and will not vnderstand the daungers thereof: but doe seeke rather meanes to perswade themselues, and quiet their consciences therein: and nothing is so offensiue vnto them, as to heare

any

anie thing againſt the ſame. Of theſe men holy Iob ſaieth: *Dixerunt Deo, recede a nobis, & ſcientiam viarum tuarum nolumus:* They ſay to God, depart from vs, wee will not haue the knowledge of thy waies. Iob.21. And the Prophet Dauid yet more expreſly: *Their furie is like the furie of ſerpentes. like vnto cocatrices: that ſtop their eares, and will not heare the voyce of the inchanter.* By this inchanter hee meaneth the holy ghoſt, which ſeeketh by all meanes poſſible to charme them from the bewitching wherein they ſtand called by the wiſe man. *Faſcinatio nugacitatis:* The bewitching of vanitie. *But* (as the Prophet ſaith) *they will not heare, they turne their backes, they ſtoppe their eares,, to the ende they may not vnderſtande: they put their heartes as an adamant ſtone, leaſt they ſhould heare Gods law and be conuerted.* Pſal. 57. Sap. 4. Sach. 7.

21 The nation of Iewes is peculiarly noted to haue bene alwais giuen to this great ſin, as S Steuen witneſſeth, when he ſaid vnto their owne faces; *You ſtifnecked Iewes, you haue alwayes reſiſted the holy Ghoſt.* Meaning therby (as Chriſt declareth moreat large) that they reſiſted the prophetes, and Saintes of God, in whome the holy Ghoſt ſpake vnto them from time to time, for amendemēt of their life: & for that through the light of knowledge which they had by hearing of Gods lawe, they coulde not in trueth or ſhewe condemne the thinges, which were ſaide, or auoyde the iuſt reprehenſions vſed towarde them: and yet reſolued with themſelues: not to obeye or chaunge the cuſtome of theyr proceedinges: *The harde harted Iewes.* Acts. 7 Mat. 5 Luc. 11 13.

ceedinges: therefore fell they in fine, to perſecute ſharply the ir reprehendors: whereof the onely cauſe was hardneſſe of heart: *Induraueruntfacies ſuas ſupra petram & noluerunt reuerti*: ſaith God by the mouthe of Ieremie: They haue hardned their faces aboue the hardneſſe of a rock and they wil not turne to me. And in another place of the ſame prophet he cõplaineth greeuouſly of this peruerſneſſe: *Quare ergo auerſus eſt populus iſte in Ieruſalem, auerſione contentioſa*: And why then is this people in Ieruſalem, reuolted from me, by ſo contentious and peruerſe an alienation? as they will not heare me any more, &c? and yett againe in another place; *Quare moriemini domus Iſrael*: Why will you dye you houſe of Iſrael? why will you damne your ſelues? Why are you ſo obſtinate as not to heare: ſo peruerſe as not to learne: ſo cruel to your ſelues as you will not know the dangers wherein you liue, nor vnderſtand the miſerie that hangeth ouer you?

Ierc. 5.

Ierc. 8.

Ezc. 18.

22 Doeſt thou not imagine (deere brother) that God vſeth this kind of ſpeeche not onely to the Iewes, but alſo to manie thouſand chriſtians, and perhaps alſo vnto thy ſelfe many times euery day: for that thou refuſeſt his good motions and other meanes ſent from him, to drawe thee to his ſeruice: thou beeing reſolued not to yeeld thereunto, but to followe thy purſuit, whatſoeuer perſwaſions ſhall come, to the cõtrary? Alas, how many chriſtiãs be there, who ſay to God daily (as they did whome I named before) *Depart from vs, we wil not haue the knowledge of thy wais*? How many

Iob. 22.

be

be there which abhor to hear good coũsell? Feare and tremble to read good bookes? Fly and deteſt the frequentation of godly companie, leaſt by ſuch occaſions they might be touched in conſcience, conuerted, and ſaued? Howe many bee there, which ſaye with thoſe moſt miſerable harde hearted men, whereof the prophet ſpeaketh: *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum*: Wee haue ſtricken a league with death, and haue made a bargaine with hell it ſelfe. Which is as much to ſay, as if they had ſaide: Trouble vs not, moleſt vs not with thy perſwaſions: ſpende not thy wordes and labour in vaine: talke vnto others who are not yet ſetled: let them take heauen that it will: we for our parts are reſolued: we are at a point: wee haue made a bargaine that muſt bee performed, yea though it bee with hell, and death euerlaſting. *Eſai. 28.*

23 It is a wonderfull furie, the obduration of an hard heart: & not without cauſe compared by the prophet (as I ſhewed before) to the wilfull furie and rage of ſerpentes. And another place of ſcripture deſcribeth it thus: *Durus es, & nervus ferreus ceruix tua, & frons tua area*: Thou art hard hearted, and thy necke is a ſinowe of yron, and thy forehead is of braſſe. What can be more vehemently ſpoken to expreſſe the hardneſſe of this mettall? But yet Saint Barnarde expreſſeth it more at large in theſe wordes: *Quid ergo cor durum*: And what is then an hard heart? And he anſwereth immediately: A harde heart is that, which is neither cut by compunction, nor ſoftened by *The deſcription of an hard heart.* *Pſal. 75.* *Eſay. 48.* *Lib. 2. de conſi. ad Eug. cap. 2.*

by godlineſſe: nor mooued with praiers: nor yeeldeth to threatning: nor is any thing holpen, but rather hardned, by chaſtening. An hard heart is that which is ingratefull to God benefits: diſobedient to his counſels: made cruell by his iudgementes: diſſolute by his allurementes: vnſhamefaſt to filthineſſe: feareleſſe to perils: vncurteous in humane affaires: recheleſſe in matters pertaining to God: forgetfull of things paſt: negligent in thinges preſent: improuident for thinges to come.

The explication of S. Barnards wordes.

24. By this deſcription of Saint Barnard it appeareth, that an harde heart, is almoſt a deſperate and remedileſſe diſeaſe, where it falleth. For what will you doe (ſayeth this good father) to amende it? If you lay the greeuouſneſſe of ſinne before him: he is not touched with compunction. If you alleadge him all the reaſons in the worlde, why wee ought to ſerue GOD, and why wee ought not to offende, and diſhonour him: he is not mollified by this conſideration of pittie. If you would requeſt him and beſeech him with teares, euẽ on your knees: hee is not mooued. If you threaten Gods wrath againſt him: hee yeeldeth nothing thereunto. If God ſcourge him indeede: he waxeth furious, & becommeth much more hard than before. If God beſtow benefits on him: he is vngrateful. If he counſel him for his own ſaluation: he obeyeth not. If you tel him of Gods ſecret, and ſeuere iudgements: it driueth him to deſperation, and to more crueltie. If you allure him with Gods mercie: it maketh him diſſolute. If you tel him of his owne filthineſſe: he bluſheth not. If

you admonish him of his perils: he feareth not. If he deale in matters towardes men: he is proud and vncurteous. If he deale in matters towards God: he is rash, light, and contemptuous. Finally, he forgetteth whatsoeuer hath passed before him towardes other men, either in rewards of godlinesse: or in punishment of sinners. For the time present, he neglecteth it, nor maketh any account of vsing it to his benefite. And of thinges to come, either of blisse, or miserie, he is vterly vnprouident: nor will esteeme thereof, lay you them neuer so often, or vehemently before his face. And what way is there then to doe this man good?

The danger of an harde heart.

25 Not without great cause surely did the wise man pray so heartily to God: *Animæ irreuerenti, & infrenatæ ne tradas me:* Deliuer me not ouer (O Lord) vnto a shamlesse and vnruly soule. That is, vnto a hard, and obstinate heart. Whereof he giueth the reason in another place, of the same booke: *Cor enim durum habebit male in nouissimo:* For that an hard heart shalbe in an euil case at the last day. Oh that al hard hearted people would note this reason of scripture! But S. Barnarde goeth on, & openeth the terror hereof more fully, when he saith: *Nemo duri cordis salutem vnquam adeptus est, nisi quē forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard hearted man saued, except God by his mercie did take away his stonie heart, and giue him a heart of flesh, according to the Prophet. By which words S. Barnard signifieth, & prooueth out of the Prophet, that there are two kindes

Eccle. 23.

Eccle. 3.

Lib. 1. de concid. c. 8.

Eze. 36.

Two kindes of hearts in men with their properties.

kindes of heartes in men, the one a fleſhly heart, which bleedeth if you but pricke it: that is, it falleth to contrition, repentance, and teares, vpon neuer ſo ſmall a check for ſinne. The other is a ſtony heart, which if you beate and buffet neuer ſo much with hammers, you may aſſoone break it in peeces, as eyther bende it, or make it to bleede. And of theſe two heartes in this life dependeth all our miſerie, or felicitie for the life to come. For as God when hee would take vengeaunce of Pharao, had no more greeuous way to doe it, then to ſay: *Indurabo cor Pharaonis*: I will harden the heart of Pharao. That is (as S. Auſten expoundeth) I will take awaye my grace, and ſo permit him to harden his owne heart: ſo when he would ſhewe mercie to Iſraell, he had no more forcible meanes to expreſſe the ſame, then to ſay: *I will take away the ſtony heart out of your fleſh, and giue you a fleſhie heart in ſteede thereof.* That is, I will take away your hard heart, and giue you a ſoft heart, that will be mooued, when it is ſpoken to. And of all other bleſſinges, and benefites, which God doth beſtowe vpon mortal men in this life, this ſoft and tender heart is one of the greateſt: I meane ſuch an heart as is ſoone mooued to repentaunce: ſoone checked and controlled: ſoone pearced; ſoone made to bleed: ſoone ſtirred to amendment. And on the contrarie part, there can be no greater curſe, or malediction laide vppon a Chriſtian, than to haue an hard and obſtinate heart, which heapeth euerie day vengeance vnto it ſelfe, and his maiſter alſo. S. Paule ſayth it is compared by the Apoſtle

Exod. 4.7. 14.

Au. 1.18. ſuper Exo. & ſer. 88. de temp.

Eze. 36.

Act. 6.

vnto

vnto the grounde, which no ſtore of raine can make fruitfull, though it fall neuer ſo often vpon the ſame: and therefore he pronounceth thereof: *Reproba eſt, maledicto proxima, cuius conſummatio in combuſtionem.* That is, it is reprobate and next doore to malediction, whoſe ende or conſummation muſt bee in fire and burning.

26 Which thing being ſo, no maruell though the holy ſcripture doe dehort vs ſo carefully from this obduration and hardnes of heart, as from the moſt dangerous, and deſperate diſeaſe, that poſſible may fall vpon the Chriſtian, being in deede (as the Apoſtle ſignifieth) the next doore to reprobation it ſelfe. S. Paule therefore cryeth: *Nolite contriſtari, nolite extinguere ſpiritum Dei*: Doe you not make ſad, doe you not extinguiſh that ſpirite of God, by obduration, by reſiſting and impugning the ſame. Heb. 6. Ephe. 4. 1. Theſ. 5. Heb. 3. Againe: *Non obduretur quis ex vobis fallacia peccati*: Let no man be hard hearted among you through the deceite of ſinne. The Prophet Dauid alſo crieth: *Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra*: Euen this day if you will heare the voice of God calling you to repentance, ſee you harden not your hearts againſt him. All which earneſt ſpeeches, vſed by Gods holy ſpirite, doe giue vs to vnderſtande, howe carefully we haue to flie this moſt peſtilent infection of an hard heart: which Almightie God by his mercie giue vs grace to doe, and indue vs with a tender heart towardes the full obedience of his diuine maieſtie: ſuch a ſoft heart (I ſay) as the wiſe man deſired, when Pſal. 94.

he

2. Reg. 3. he said to God: *Da seruo tuo cor docile*: Giue vnto me thy seruant (O Lorde) an hart that is docible, and tractable to bee instructed: such an heart as God himselfe describeth to be in them whom he loueth, saying: *Ad quē respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meos?* To whom will I haue regard or shew my fauor, but vnto the poore and humble of hart, vnto the contrite spirite, and to such as tremble at my speeches?

Esai. 66.

27 Behold (deare brother) what an heart God requireth at thy handes? A little poore and humble heart: (for so much importeth the diminutiue *Pauperculus*:) also a contrite heart for thine offences past: and an heart that trembleth at euery word that cōmeth to thee from God by his ministers. Howe then wilt thou not feare at so manie words, and whole discourses as haue beene vsed before, for thine awakening: for opening thy perill: for stirring thee to amendment? Howe wilt thou not feare the threates and iudgementes of this great Lord for thy sinne: Howe wilt thou dare to proceede any further in his displeasure? Howe wilt thou deferre this resolution any longer? Surely the least part of that which hath beene saide, might suffice to moue a tender heart, an humble, and contrite spirit, to present resolution and earnest amendment of life. But if altogither cannot moue thee to doe the same: I can say no more, but that thou hast a very harde heart indeede: which I beseech our heauenly father to soften for thy salnation, with the precious hot bloud of his only sonne, our Sauiour, who

was

was content to shed it for that effect, vpon the crosse.

28 And thus now hauing saide so much as time permitted me, concerning the first general part required at our handes for our saluation: that is, concerning resolution, appointed by my * diuision in the beginning, to bee subiect or matter of this first booke, I will ende heere: deferring for a time that performaunce of my purpose for the other two bookes * vpon the causes, and reasons set down in an aduertisement to the reader, at the very first enterance into this booke: nothing doubting, but if God shall vouchsafe to worke in any mans heart by meanes of this booke, or otherwise this first point of resolution, the most hard of all other: then will he also giue meanes to perfect the worke begun of himselfe, and will supplie by other waies the two principall partes, following: that is, both right beginning, & constant perseuerance, whereunto my other 2. bookes promised are appointed. It wil not be hard for him that were once reformed, to find helpers & instructors ynow, the holy Ghost in this case being alwaies at hand: there want not good booke, & better men (God be glorified for it) in our owne countrie at this day, which are well able to guide a zealous spirite in the right way to vertue (and yet as I haue promised before) so meane I (by Gods most holy help & assistãce) to send thee (gẽtle reader) as my time & abilitie wil permit, the other two bookes also: especially, if it shall please his diuine maiestie to comfort me thereunto, with the gain or good of any one soul, by this which

The conclusion of this whole booke.

B.

* *As may appeare in my preface to the reader.*

B.

* *Which was: for that esther time, or health, or libertie did not permit. Phil. 2.*

is

is alreadie done: that is, if I ſhall conceiue or hope, that any one ſoule, ſo deerely purchaſed by the precious bloud of the ſonne of God, ſhalbe mooued to reſolution by any thing that is ſaide: that is ſhalbe reclaimed from the bondage of ſinne, and reſtored to the ſeruice of our maker and redeemer: which is the only end of my writing, as his maieſtie beſt knoweth.

29 And ſurely (gentle Reader) though I muſt confeſſe that much more might be ſaide for this point of reſolution, than is heere touched by me, or than any man can well vtter in any competent kinde of booke or volume: yet am I of opinion, that either theſe reaſons here alleadged are ſufficient, or elſe nothing will ſuffice, for the conquering of our obſtinacie, and beating downe of our rebellious diſobedience in this point. Heere thou maieſt ſee the principall arguments inducing thee to the ſeruice of God, and deteſtation of vice. Here thou maieſt ſee the cauſe and ende why thou waſt created: the occaſion of thy comming hither: the thinges required at thy handes in particular: the account that will be demaunded of thee: his goodneſſe towardes thee: his watchfulneſſe ouer thee: his deſire to win thee: his rewarde if thou doe well: his infinite puniſhment, if thou do euill: his callinges: his baites: his alluremẽtes to ſaue thee. And on the contrary part, heere are diſcouered vnto thee the vanities and deceites of thoſe impedimentes, hinderances, or excuſes, which any way might let, ſtay, or diſcourage thy reſolution: the feigned difficulties of vertuous life are remooued: the

The effect of that which hath beene ſaide in this booke.

In the firſt part.

In the ſecond part.

the conceited feares of Gods ſeruice are taken away, the alluring flatteries of worldly vanities are opened: the fooliſh preſumption vpon Gods mercie: the danger of delay: the diſſimulation of ſloth: the deſperate perill of careleſſe and ſtony heartes are declared. What then wilt thou deſire more to moue thee? What further argument wilt thou expect to drawe thee from vice and wickedneſſe, then all this is?

30 If all this ſtir thee not, what will ſtir thee (gentle Reader) if when thou haſt read this, thou lay downe thy booke againe, and walke on thy careleſſe life as quietly as before: what hope (I beſeech thee) may there be conceiued of thy ſaluation? Wilt thou goe to heauen, liuing as thou doeſt? It is impoſſible. As ſoone thou maieſt driue God out of heauen, as get thither thy ſelfe in this kinde of life. What then? wilt thou forgo heauen, and yet eſcape hell too? This is leſſe poſſible, whatſoeuer the Athieſtes of this world doe perſwade thee. Wilt thou deferre the matter, and thinke of it hereafter? I haue tolde thee mine opinion hereof before. Thou ſhalt neuer haue more abilitie to doe it than nowe, and (it may be) neuer halfe ſo much againe. If thou refuſe it nowe: I may greatly feare, that thou wilt be refuſed hereafter thy ſelfe. There is no way then ſo good (deare brother) as to doe it preſently while it is offered. Breake from that Tyran: which deteineth thee in ſeruitude: ſhake off his chaines: cut aſunder his bonds: runne violently to Chriſt: which ſtandeth readie to imbrace thee, with his armes open on the croſſe. Make ioyfull all Luc. 13.

the

the Angels and court of heauen with thy conuersion: strike once the strok with God againe: make a manly resolution: say with the olde couragious souldier of Iesus Christ S. Ierome: if my father stoode weeping on his knees before me, and my mother hanging on my necke behinde me: and all my brethren, sisters, children, kinsfolkes howling on euery side to retaine mee in sinfull life with them: I would fling off my mother to the grounde: despise all my kindred: runne ouer my father, and tread him vnder my feete, therby to runne to Christ when he calleth me.

A notable saying of S. Ierome.

31 Oh that wee had such heartes as this seruaunt of God had: such courage, such manhood, such feruent loue to our maister. Who would lie one day in such slauerie as we doe? Who would eate huskes with the prodigall sonne among swine, seeing hee may returne home, and be so honorably receiued and intertained by his olde father: haue so good cheere: and banquetting: and heare so great melodie, ioy, and triumph for his returne: I say no more heerein (deare brother) than thou art assured of, by the worde and promise of Gods owne mouth: from which can proceede neither falshood nor deceite. Returne then, I beseech thee: lay hande fast on his promise, who will not faile: runne to him nowe he calleth, whiles thou hast time: and esteeme not all this worlde worth a strawe in respect of this one act: for so shalt thou be a most happie, and thrise happie man, and shalt blesse hereafter the houre and moment that euer thou madest this blessed resolution: and I for my part

Luc. 5.

part (I truſt) ſhall not be voide of ſome portion of thy felicitie. At leaſtwiſe I doubt not, but thy holie conuerſion ſhall treate for me with our common father who is the God of mercies, for remiſſion of my many ſinnes, and that I may ſerue, and honour him togeather with thee, all the daies of my life: which ought to be both our petitions: and therefore in both our names, I beſeech his diuine maieſtie to grant it to vs, for euer and euer, Amen.

The ende of this booke of Reſolution.

A TABLE DECLARING TH
thod of the Treatise

- This treatise following consisteth of two
  - In the former of which there is set downe matter to moouе them: that is,
    - First, on our partes it is declared, that if we should turne vnto them,
      - The benefite t
      - The inconuen ence very gre
    - Then, on their partes it is declared likewise, that if they should ioine in profession with vs,
      - The benefit th they should g therby wer gr
      - The inconu ences very sm cõcerning wh
  - Some that are of lesse importance:
    - One, that doth somewhat cause likewise: which is, t
  - Some that chiefly respect their person: which also are two.
    - One, they
    - The thin

G THE EFFECT AND ME-
reatise following.

benefite that we should get thereby, would be very little. Section. 1.

inconueni-
very great,
- First, in matters concerning Religion. Sect. 2.
- Then, concerning our ciuill estate. Sect. 3.

benefit that
should get
y wer great,
- First, in matters of Religion. Sect. 4.
- Then, as touching their ciuill estate. Sect. 5.

inconueni-
very small:
ning which,
- First, it is declared, what they are. Sect. 6.
- Then, of howe small importance they are, which is declared,
  - First, in them al generally. Sect. 7.
  - Then more specially in the doctrine of iustification. Sect. 8.

- One, that proceedeth from regarde of their credite: which so they thinke should be ouerthrowen. Sect. 9.
- The other ariseth from their bodily punishment: wherein they thinke we deale hardly with them. Sect. 10.

newhat respect their
ch is, that our tran-
- First, there is a briefe recitall of those pointes of doctrine, for which wee are charged to haue translated so corruptly. Sect. 11.

principall partes.

In the latter such lets are remoued as are wont to hinder: of which there be two speciall sortes:

of which likewise there are

One, that is of speciall force with manie, and most of all hindereth those that stay vpon conscience in deede: which is, that if they should ioyne with vs, they feare that thereby they should depart from the Church. Cõcerning which,

First, the hardnes of the matter is vnfolded. Which is done by shewing

First, how they are deceiued: which is, for that they do not rightly conceiue,

Either what the church is, Sect. 14.
Or what it is to depart from it. Sect 15.

Thẽ, how the error may be amẽded: which is, by right vnderstanding,

What the Churche is. Sect.16.
What it is to depart from the same. Sect.17.

Then the resolution thereof is gathered: which is, that of departing altogither from the Church, there ought to be at all no question among vs; but onely who are the true members of that Church that we al are of. In which point, so long as the question is but betwixt vs and them, the aduauntage is wholy and onely ours. Sect.18.

Stations of the holy scriptures are now (in their iudgement) found to be so far frõ the truth of the text, that it seemeth to them, that wee haue not the worde of God among vs, to direct vs in this our profession, as heretofore it was thought that we had. Concerning which

Then is declared, how it may very easily appeare, that the matter is not so great as they pretend.

First, by consideration of certaine generall pointes to them al belonging. Sect.12.

Then by a more speciall treatise of euerie one apart by it selfe. Sect.13.

A TREATISE TENDING TO PACification: by laboring those that are our aduersaries in the cause of *Religion*, *to receiue the Gospell*, and to ioyne with vs in profession thereof.

BY EDM. BVNNY.

HOSEA. 3. 4. 5.

children of Israell shall sit a great while without king, without prince, without sacrifice, without image, without Ephod, and without Teraphim. But afterwarde the children of Israell shall be conuerted, and seeke the Lorde their God, and Dauid their king: and in the latter dayes they shall worshippe the Lorde, and his goodnesse.

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A TREATISE tending to Pacification.

TO perſwade or mooue others to the trueth of Religion, that being as yet by preiudice deceiued, can not perſwade thēſelues to be ſo ſhort therof as they are, hath beene, and euer muſt be in all ages ſo needefull an argument, as that many doe gladly beſtowe their labour therein. Of which, as other ages haue euer giuen ſufficient teſtimonie, ſo this of ours doeth moſt plentifully witneſſe the ſame: beeing ſo much more fruitfull and abundant therein, as it hath pleaſed God to bleſſe it with ſo rare and ſingular a light of the trueth, as (to our knowledge) hee neuer yet beſtowed on others. Therefore among vs alſo there are, and thoſe verie manie, that haue taken this argument in hande, and haue doone ſo well therein, that God is glorified, the Church is increaſed, and themſelues haue gotten a reuerend eſtimation among the people of God therby. So commeth it to paſſe, that whatſoeuer I ſhall doe therein, according to the ſmall talent that God of his goodneſſe hath beſtowed on mee, may ſeeme to be needeleſſe, and as it were to come out of ſeaſon, when the Church is ſo well ſtoored alreadie, with ſuch perſwaſion, and others long ſince, ſeeme to themſelues halfe cloyed therewith. Neuertheleſſe, ſeeing that nowe I was purpoſed to get foorth this booke

of Resolution that goeth before, which so treateth of godlinesse of life, that (in a maner) it maketh no mention of knowledge or faith (as also it appeareth that the authour himselfe was (in some thinges) of a contrary iudgment to vs therin): I thought the case it selfe to bee such, as that it behooued mé to say somewhat thereof, as before in the preface I haue declared. The effect whereof is no more but this, first: to shewe that there is verie reason why they should ioyne in profession with vs: and then to declare in what sort to remooue such thinges as most doe hinder the weaker sort. The reason why they ought to ioyne in profession with vs, is for that it becommeth and behoooueth the Church of God (in many respects) to be at vnitie in it selfe, and yet the case so standeth in this matter, that wee are not able in our profession to yeelde vnto them, but they verie well may, and of dutie ought to accorde vnto vs. It becommeth and behoooueth the Church of GOD to be at vnitie in it selfe, for so many good and substantiall causes, that it needeth no confirmation at all: insomuch that it shall not be needefull to bestowe any labour in the prooving of it. The other is not so fully concluded of all, and yet notwithstanding we doubt not, but wee haue sufficient ground-worke to bee perswaded therein as we are. The reason why we may not yeelde vnto them, is for that there can be no other account made of the matter, but that the benefite wee should get thereby, would be very little, and the inconuenience that commeth withall, marueilous great.

The principall partes of this Treatise.

Why we may not ioyne with them.

great. The benefite that wee ſhoulde get thereby, ſeemeth to reſt but onely in a certaine perſwaſion, that we ſhould be in better caſe, than nowe we are. For whether we ſhould be ſo or not, that muſt needes (as yet) lie in queſtion betwixt vs. But this is verie true in deede, that if wee were of their profeſſion, then ſhould wee be with them perſwaded, that our eſtate were ſo much the better. And our eſtate would then ſeeme to bee bettered, both for the certaintie of our ſaluation in the worlde to come: and in ſome thinges that doe concerne this preſent life. For as touching our ſaluation, wee ſhoulde account our ſelues more ſure of it, becauſe then wee ſhould imagine our ſelues to haue the mediation and helpe of Angelles, and Saintes in heauen, and the benefite of our owne and other mens merites on earth: whereas by the profeſſion that nowe wee are off, wee ſo reſt in Ieſus Chriſt alone, that we ſeeke for no helpe by anie of thoſe. And if Ieſus Chriſt be not onely ſufficient to worke our ſaluation (which themſelues doe neuer denie) but alſo ſufficient in him ſelfe, not going out of his owne perſon for anie part of his ſufficiencie, but keeping onelie to his owne merites and mediation, hauing no reſpect at all to the mediation or merites of any others (which alſo I thinke very fewe of them will denie, though when they haue graunted it, they are faine ſometime to borrowe it againe to eſtabliſh the doctrine of thoſe other helpes) what ſpeciall aduauntage is it to vs, for to haue any mo beſides, when we haue ynough

What is the benefits that wee might ſeem to get by their profeſſion.

What benefite we ſhould haue towards our ſaluation.

and ynough onely in him? For although it were not ill to mingle any other with him (which at this presen: wee will not vrge) yet if it be but more than needeth, it can be no speciall benefite to vs. He that hath well dined alreadie can verie little bee holpen by more plentie of meate, be it neuer so good, and otherwise welcome vnto the taste. Nowe that Christ is sufficient, euen in himselfe, without the helpe of anie other, if it be not in the scripture so plainely set downe and so deriued through all antiquitie in the iudgement of anie, but that still they will holde it needefull to seeke vnto others so farre as before they were woont to doe: neither will wee labour at this present to make it plainer. The thinges that doe belong to this present life, wherein it might seeme our estate might be bettered, are of two speciall sorts, whereof some concerne our inwarde, and one other concerneth our outwarde gouernment. Our inwarde comfort may seeme, might be increased vnder that profession, two principall waies. First that then we neede not feare the excommunication or curse of the bishop of Rome, vnder which we are nowe, and long haue beene, then for that they haue a more copious representation (as they take it) of heauenly comfort than wee, for that in sacramentes, and ceremonies they farre exceede vs; and haue that vse of images also, whereas we haue none at all. First, therefore concerning the Popes curse, wee doe not finde it nowe to be of that force, that heretofore we thought it to be, neither by the worde of God, neither by experience it selfe.

What benefit we should haue in matters concerning this present life. First of inward comfort.

ſelfe. And if we haue little cauſe to feare it, and then (proportionably) feare it as little, ſurely it were no great pleaſure to any of vs, to bee deliuered from the hurt thereof, that doeth not hurt vs, nor from feare of that, whereof we ſtande in no feare at all. As for the ſpirituall cenſure of the Church, rightly proceeding againſt any, wee knowe it is to bee feared in deede, of thoſe whom it toucheth. But wee are long ſince perſwaded, that we can ſo diſtinguiſh betwixt theſe two, that we neede not take the one for the other. Then as touching thoſe further repreſentations of ſpirituall comfort (ſuch as they are) which they (I graunt) haue moe then wee, wee finde no ſuch ſubſtaunce in anie of them (neither in that they haue both ſacramentes and ceremonies moe than wee, neither in that themſelues alone haue all the images, and wee are vtterly voyde of anie) but that wee may thinke our ſelues to be well alreadie, with thoſe that wee haue, although of our one ſort we haue none at all: and can further hope likewiſe, that if themſelues had no moe then wee, their inwarde comfort ſhoulde be ſo much the greater. For if in the examination of them, it ſhould fall out, that they haue no ſufficient ground-worke in the woorde of God (as we are ſure, that they haue there no warrant at all,) then are they but verie colde, and deſperate comforts, and neuer yeelde any ſound comfort at all. For though we are not in any doubt, but that they are in other reſpectes verie ill, as they are vſed by them: yet nowe we ſay no more but this, that (all

thinges considered) we finde so little comfort in them, that we neede not thinke the want to be great, nowe that wee are without them: nor that it were anie great benefite, for to obtaine them. The benefite that in outwarde gouernement wee should get thereby, is no more then this, that so we should be vnder the gouernment of the bishoppe of Rome: which how good it should prooue, I am not able certainly to say. But if first we should esteeme thereof by reason, we may verie well doubt, that no one man were able to gouerne vs well, that should rule all the world besides: notwithstanding all the vnder-magestrats that could be appointed: & that although some one man could doe it by his rare and singular wisedome (which notwithstanding were such a thing, as neuer was yet) yet that it were in no wise conuenient for so many, and all the whole to hang vppon one: and such an one too, as might sometime be so weake a man to beare such a burden, as that many others vnder his gouernement, might be found much more stronger than he. Then if we come vnto experience, and lay before vs in what sort he gouerned vs before, when as he had vs vnder his gouernement; or in what sort he gouerneth yet, those that abide vnder his obedience: whither any thing may be said more hardly or not, as yet I say not: but surely thus much we may be bolde to abide by, that in comparison of the gouernment vnder which we are now: it were no very singular benefite to be holden back to that other againe. So for ought that yet appeareth, wee cannot see, that any great bene-

Then of outwarde gouernment.

benefite could come vnto vs, if wee ſhould turne to their profeſſion.

2 What inconuenience might come thereby, is a thing very hard to be fully gathered, being ſo great, and ſo diuerſe withall, as in our iudgement it ſeemeth to bee. Where firſt of all we cannot like that wee ſhold be ſo much depriued of the ſcriptures themſelues, as vnder them we were: partly by the lawes that they made againſt ſuch as ſhould reade them, otherwiſe than thēſelues thought good: and partly, for that they do ſo much inhibite all tranſlations in our vulgar tongue. Which one thing only we take to boade very much ill, and whatſoeuer after inſueth, to come almoſt onely of it. For the inconueniences, that we are perſwaded would come in therby, would be, as we take it, many and great: ſome in matters of religion: others, as touching our ciuill eſtate here in this life. In matters of religion: firſt, wee doubt that our ſelues ſhoulde be much thereby corrupted, and be occaſion to many others, to fall to the ſame corruption likewiſe: then alſo, that on the conſciences of many, there ſhould be laid ouer grieuous burdens. Our ſelues might be corrupted by their profeſſion, two principall wayes, in the eſtimation of Gods goodneſſe to vs: and in the performance of our dutie to him. The goodneſſe of God toward vs, is infinite: but nowe we haue to enter no further, into the conſideration thereof, than to this preſent purpoſe doth appertaine. And that is onely in theſe two thinges: firſt in the worke of our redemption: then, in his prouidence towardes vs in other matters. In the worke

What inconuenience might come thereby.

Inconueniences in matters of religion.

Now if were daungerous in the worke of our redemption to bee of that profeſſion with them.

of

of our redemption, Christ hath both satisfied for vs to the iustice of God; and therewithall himselfe directeth vs, towardes the attaining thereof. In both these points wee doubt verie much, that by ioyning with them in their profession, we should be found blasphemous to God, and very hurtfull to our owne soules health: first, in ioyning (and that no further, than their selues doe) eyther the sufferinges, or else the good workes, of any of the Saintes, in heauen, or on earth, with the sufferinges, and merites of Christ: then by helping our selues vnto it, by the mediation of Angels, or Saintes, or by the doctrines of men on earth, onely so farre as themselues doe it: and not seeking the same alone by the mediation of Christ, and by the written word of God. For wee take the satisfaction of Christ, his mediation, and word to be such, as that no other satisfaction, mediation, or worde can be found, any thing meete to be so farre matched withall. Againe, we finde not, that the worke of redemption, that is wrought in Christ, is auaileable to the saluation of any, but onely of those, that so cleaue vnto it, that they vtterly renounce all other helps whatsoener they are. In the former therefore, we see not how it may be auoyded, but that needes we must be founde to haue done great dishonour to Christ: in the other we are perswaded, that we should clean ouerthrow our own saluatiō. Concerning the prouidence of God towardes vs in other matters, their profession (we feare) would leade vs somwhat aside: and teach vs to attribute many of those thinges that fall

How in the doctrine of Gods prouidence.

out

out among vs, to ſome other thā God alone, ſometimes vnto creatures as the Angels, and Saintes in heauen, or to the power of man on earth: and ſomtimes to a fiction of mans deuiſe, as fate or fortune. And although we willingly graunt, that in diuerſe of theſe, they vſe ſuch limitation withall, that it ſeemeth they would be loth for to goe ouerfar therein: yet, going but ſo farre as they doe in their common profeſſion, we ſee not how we could auoide it, but that if wee ſhould ioine with thē therin, we ſhuld be far amiſſe perſwaded in that comfortable doctrine of Gods moſt gratious prouidence towards vs. In the performance of our duty likewiſe we do not perceiue, but that we ſhould be very far wide frō that which in trueth we ought to doe. For whereas God onely hath made vs, redeemed vs, & giuen vs whatſoeuer we haue, and therfore we owe al vnto him, and that by Ieſus Chriſt our Lord: their profeſſion notwithſtāding is, to yeeld their thanks and ſeruice againe (in diuers caſes) to ſome Angell or Saint, as though that from them, or by their good meanes they had receiued the thinges which they haue: Whereas notwithſtanding to make any other mediators in ſuch reſpect, though it be not with Chriſt betwixt God and vs, but only vnder Chriſt betwixt him and vs, is eyther directly againſt, or without the warrant of the worde of God. Then alſo, although they doe not direct our dutie, nor any part therof to any other then God: yet they teach vs to doe vnto him diuers things that we find not in the written worde. Wherein although they can aſſure vs that the Church hath ſo ordei-

How in performance of our dutie to God.

ordeined, yet wee see no sufficient warrant therein: when as themselues will not denie but that the greatest multitude of the people of God in all ages, haue beene sometime deceiued: and the written woorde both precisely chargeth vs to doe nothing to God but what he appointeth, and besides accurseth all those that set a woorke in anie thing else. Those others that might be corrupted by vs, are all those, that by our example should take occasion to doe likewise: either such as presently liue besides vs; or the generation that after followeth. For we knowe by experience of times, that of those that liue togeather, one doeth cast his eye to another, euerie nation vnto the people that doeth dwell about them, and make the doinges of others a rule for them to walke by: and the same in the seruice of God, as much (almost) as in any thing else. Children likewise, and the race that succeedeth others, do readily followe, as their fore-fathers haue gone before them: for the most part little regarding, whether it be right or wrong: but sufficiently contenting themselues, if they walke but so as their ancestors haue doone before. If wee therefore should giue an ill example to any of these, eyther in leading them to doe such thinges in the seruice of God as were offensiue to him: or else no more, but teaching them, in like sort to venture, in so weightie a matter: howe should wee bee able to excuse our selues, but that we haue giuen them iust cause of offence, in laying such a stumbling stone in the way, that we see they are disposed to walke? And though

How others might bee corrupted by vs.

though by the grace and goodnes of God, they would be more warie, and not ſtumble thereat: yet were our fault nothing the leſſe, and for to be eſteemed no leſſe than murder before him: as Chriſt himſelfe we know pronounceth an heauie ſentence againſt al thoſe, by whome there commeth offence to anie: that *it were much better for him: that a milſtone were hanged about his necke, and hee caſt into the bottome of the Sea, then offende the leaſt of them all that beleeue in him.* Thoſe heauie burdens that I ſpake of, which they laye on the conſciences of manie, are of two ſortes: ſome that appertaine generally to all: and others that appertaine properly to ſome. Thoſe that appertaine generally to all, are firſt thoſe heapes of traditions and ceremonies which they haue abundantly laid vpon all men, calling them the traditions of the Church, and teache, that all are bound of conſcience inuiolably to keepe and obſerue them euerie one. Of which ſorte, though ſome be ſorted vnto certayne principall feaſtes and tymes of the yeere: yet others there are, that ſo commonly haunt euery weeke, and almoſt euery day: and are ſo plentifully powred out, thorough out our whole life, almoſt in all things that we are to take in hand, that it is not poſſible for anie to walke vprightly therein, nor euer ſufficiently to attend the greater thinges of the lawe of God. Then alſo it is an heauy burden, that all men are bound ſo to confeſſe as they require, both for that they muſt diſcloſe vnto them the very ſecretes of their heartes, and are bounde to reckon vppe all

What burdens hereby are laied on the conſciences of men.

Traditions.

Auricular confeſſion.

all their sinnes, so farre as possibly they can remember: els that they are excluded from all hope of forgiuenesse. Whereof the one is very greeuous, and abhorring the nature of the best menne that are: the other more than anie man can at anie time finde, that hee hath done fully indeede: both which are vnknowne to the worde of God (and therefore needlesse) and yeeld no waie of forgiuenesse at all, but onely a way to torment the parties and for themselues to practise vppon. These that are more proper to some, are cast vppon them diuersly: sometimes vppon some speciall occasion: sometimes by reason of that kinde of life: that the parties are entered into. Of the first I note but one: that is, the burden that they lay vppon those, whiche haue confessed their sinnes vnto them, which commonlie they call penaunce, and euer lightly hath one of these faultes: either that the penance it selfe is wrong (beeing for the moste part) either rigorous or friuolous, or els that the parties are taught to seeke out forgiuenes therein. Of that which is cast vpon others, by reason of the trade of life, that they are entered into, I note these two principall branches? First, those obseruances that they binde their regulars too: then the vowe of single lyfe, whereunto they bind their whole clergie, and certayne others neere to that order. The former of which (omitting to speake of the woorst of it) yeeldeth naught els but a fruitlesse labour, such as God neuer accepteth for any part of hys seruice at all, and yet oft tymes verie tedious and paynefull in it selfe, if they

Penance.

Rules of their obseruaunces.

follow

follow theyr rule indeede, and coast not ouer some neerer waye: the other is full of soule pollutions without, and intollerable burninges within, such as all forced virginitie hath euer yeelded.

3 But in matters of religion (it may be) the controuersies seeme so doubtfull, that we cannot charge them with any such inconuenience on their side, but that in their iudgement they thinke themselues able to turne it ouer to vs againe, as easily as wee did laie it to their charge before. And we also will be content, to set by religion for a season, and all matters of faith whatsoeuer, as if in that respect there were no inconuenience at all to be feared: and now consider those thinges alone, that doe concerne our ciuile estate here in this life: not perswading our selues to the contrarie, but that diuers there are, that woulde be content to ioyne with them in matters of religion, if thereby they should bring to themselues no inconuenience in this. For diuers indeed do not so much respect religion, or looke not so narrowly to the diuersitie of these professions, but that they can be reasonably well content with ether, if in other things they haue their minds contented. Be it therfore, that whatsoeuer their profession be, yet shall they haue many of those that now are with vs to ioyne with them, if in this poynt there be found no lawfull impedimēt or matter to staie them: but heere, euen at the first, appeareth a mighty let: which is, that no man (we think) can be of that profession, vnlesse he be vnder that gouernement too. Could their Church and Court

What inconueniences would come in thereby as touching our ciuile estate.

be

be sundred: coulde their religion and regiment be parted, the one from the other, then in deede I thinke that (with manie) much might be done: but when as these go so close together, that no man can professe the one, but that hee must be vnder the other, that goeth (as wee take it) somewhat harde with many, that otherwise woulde find no scruple at all. And two things there be, wherein we thinke we haue verie good cause to finde our selues greeued in that respect, one that they extende the authoritie thereof, so farre foorth as they are woont to doe: the other, that they will seeme to do it vpon such ground as they pretend. They stretch out their authoritie we thinke ouer farre: first, against all those that are in soueraigne authoritie in their owne seuerall countries or kingdomes: then against all other inferior persons generally. With princes, and those that are in higheſt place in their seuerall states, wee thinke they are a great deale too bold, both in abasing them so muche as they doe: and that they doe so muche intermeddle in the gouernment of themselues, and their people. They abase them (we thinke) ouer farre: when as they aduance themselues aboue them: and make those that are the Lordes annointed, to doe other seruile obeysance vnto them. Howe much higher then kinges and princes, and the greateſt states, of Christendome besides, the byshops of Rome haue clamed to bee, and according (when opportunitie hathe serued) haue taken vpon them, is a thing so verie manifeſt, that I needе not staie thereupon: especially when as the remembrance thereof

Abuse of their authoritie against soueraigne magistrates

thereof is ſuche, as I thinke many of themſelues are loth to heare of, and ſo might be ſomewhat irkeſome vnto them. And again how farre they haue made the greateſt potentates that are: not ſo much to ſubmit as to caſt downe (in moſte ſeruile and abiect maner) themſelues before them: ſo ofte as they were faine to ſeeke vnto them, is likewiſe ſo commonly knowne, and ſo bitter withall, that they do not much vrge vs to call the ſame to remembraunce agayne. In matters of gouernment, they meddle too farre, ſometime at home: but eſpecially and chiefly abroad. At home they meddle too farre in matters of gouernment, when as they take vppon them more than appertaineth to the office of a Byſhoppe, ouerruling the States of Italie as they think good: inhibiting them to doe otherwiſe than ſtandeth with their pleaſure, and inioyning them to doe, as they preſcribe. Abroad wee thinke they intermeddle too far, not onely when they deale in ciuile cauſes: but whenſoeuer they meddle with eccleſiaſticall alſo by the waye of authoritie, taking vppon them to commaund. But now to keepe onely to that, wherby they trouble our ciuile eſtate, we doe thinke they are ouer grecuous, and that beyond all equitie & right, both to thoſe that williugly take in good part whatſoeuer the Pope doth vnto them: and to thoſe likewiſe, that ſometimes vſe their own libertie. For as for thoſe that remaine in full obedience vnto hym, both hee frameth them to gouerne as pleaſeth hym: and beſides that, he erecteth by owne ſeate aboue theyrs, that ſo there may

Abuſe of their authoritie with others: At home

Abroad.

Ouer his friends.

may be a readie way, still to appeale from them vnto him, and to doe in their states whatsoeuer els he thinketh good. As for those that more freely vse their own authoritie, with thē oft times hath he dealt more roughly: accursing their persons, interdicting their land: and arming their owne subiectes against them. With inferior persons, yea, and with all generally, the Pope (as we take it) dealeth too hardly, when either he traileth them so farre from home, in very combersome, chargeable, and daungerous iourneyes, either in the way of penaunce, to the holy land, to Saint Peters in Rome, or to some suche like: or to follow their suites in law before him as in many cases he did, and yet doeth: or els at home doth impose vppon them those greeuous exactions that he is accustomed to do, vtterly beyond all measure and meane: or in those places that are for pastors to set Italians to reape the commoditie that commeth thereby, that neuer so much as come at their charge, or beeing of a straunge language themselues, can doe no good when they come there, vnlesse it be to practise for him. Concerning the grounde worke, whereupon they will seeme to build their doinges in all such cases, that doe we find (in our iudgement) so very weake, that although it be griefe enough to be so pinched by the vsurpation, as within fresh remembraunce we were: yet is this no small increase of the same, that they will needes goe about to beare vs down, that the grounds that they stand on, are very sound, substantiall, and firm. For (by their patience)

Against those that withdraw themselues from his gouernment.

Trailing them forth into chargable and dangerous iourneies.

Greeuous exactions.

Outlandish pastors.

Vpon what groūd they do these thinges.

ence) what may we thinke? May any ſuppoſe, that they themſelues are ſo perſwaded? Italian heades (indeed we find) are of deepe deuiſe: but it would greeue the ſimpleſt of all, to be ſo verie plainly illuded, in ſo weightie matters. For the groundes they pretend theſe two things: that ſuch authoritie ſhould of right appertaine to the Byſhoppe of Rome: and that accordingly he hath bene in poſſeſſion of it. That it ſhould belong vnto him, ſometimes they alleadge ſome reaſon for it: but for the moſt part authoritie onely. The reaſon is, that it is expedient, and very needfull it ſhould ſo be. But firſt they ſhould haue conſidered, whether it hadde bene poſſible, or not, for the whole world to be kept vnder the ſoueraigne authoritie of any one. Their authorities they bring, partly out of the word of God, but chiefly out of certayne councels, and fathers. For their poſſeſſions they alleadge Conſtantines gift: and certaine practiſes of their owne, that haue bene ſince of later time. All which thinges are ſo very well knowne, that I neede not poynt vnto them. But are theſe ſo firme, and ſubſtantiall ground-workes, as they would ſeeme to thinke that they are? Let them be of what value they can be: we canne hardly bee perſwaded, but that many of thoſe that did firſt alleadge any of theſe, did it for that they were diſpoſed to abuſe the ſimplicitie of manie others.

So we ſee the force of this inconuenience to bee very ſore: and we finde no cauſe to condeſcend thereunto, but rather, that we are verie fowlie abuſed, in

thoſe

those causes that are alledged. And then, what reasons haue they so forcible to perswade anie to be of their Churche, when as therwithall they must needes be vnder their court likewise, which is so irkesome and greeuous a thing. Vnlesse wee may hope that they would be contente, to allowe vs to be of their profession, and yet notwythstanding free from their gouernment. Of which (I thinke) wee may verie well doubt, for that as yet we doe not see them to grant that libertie to anie other. Insomuche, that as it was saide of Herode, after that hys owne childe also was slaine in that slaughter of other infantes that he procured, that it was better to be his pig, than his childe, so maie it (we thinke) in this respect as truly bee saide, that it is better to be none of Popes friendes, to inioy this freedome that nowe wee haue, than with his friendes to haue it denyed, and to be in such bondage thereby as they are.

What benefite they should haue by our profession.

4 If now we come to our owne profession, I trust that it may soone appeare to be the better in many respectes: insomuche that if they would condescend vnto vs, the benefite that they shoulde reape thereby, should be very great, the incōuenience but very little, And to followe the same order, that before I haue done in the other, first as touching the scriptures, themselues may see, that we goe not about to hold them from anie: but our selues doe turne them in o our owne vulgar tongue. Neither doe we tie them vnto any translation, but send them to the fountaine, and first originall: and doing therein our selues so well as we

The vse of scripture.

can

can (euerie one as hee is able) imbrace and reuerence the labors of others, whom we see to be learned indeede, and faithfully to labour therein. So we impart the Scriptures to all; and labour to make them fullye knowne in euerie point, to the vttermost that we are able. Then concerning those principall matters, that out of the Scriptures wee deliuer to others: first, thus muche may bee sayde generallye, that whosoeuer shall ioyne themselues to vs, may therein count themselues the safer; for that it cannot bee denyed, but that wee keepe more precisely, than our aduersaries doe, to the written worde. To come to particulars: first, as touching matters of religion, it is very cleere, that wee cleaue to none other worke of redemption, but onely to that, which God hathe wrought in Iesus Christ: and so wee cleaue vnto it alone, that wee seeke no helpe at all of Angel, or Saint in heauen, of our owne or other mens merites on earth. If then there be anie aduauntage at all, to those that doe more truely cleaue to Christ alone for the whole worke of their redemption: and then it bee euident withall, that those which doe so cleaue thereunto, as that they seeke to none other at all, do it more truely than those that somewhat seeke vnto others; whatsoeuer aduauntage is thereby to be hadde, it must needes be neerer to vs than it is vnto them. And if anye there can be founde, that doe more abandon all other meanes in heauen and earth than we doe, wee must pronounce against our selues, that in that respect they also are neerer

We keepe more precisely to the writtē word than our aduersaries doe.

In the work of our redemption.

Parsons, R.

neuer to this aduantage than we. But betwixt our aduersaries and vs, there is such ods in this matter, but that it may verie soone be found, whereunto the aduauntage doth rather incline. So likewise in the doctrine of Gods prouidence, because we are taught by the word of GOD, that he onely doth all thinges himselfe alone, and that there is none other but he, that all others are not at all, but onely in him, that of him, and by him, and in him are al thinges: and therefore it cannot but be the sure side for to ascribe all vnto God, whatsoeuer is done here in the world, and nothing at all to destinie, or chance, or to any creature in heauen or earth. For as for that, which is indeede the strongest that they haue against this poynt of doctrine, that so we should seeme to hold, that God were some authour of sinne, we hold it not, neither can it follow thereupon. We know that God is very well able to cleere himselfe: and we our selues in some good measure doe see, how he may verie easily doe it: distinguishing betwixt the deed it selfe, which is euer good, and of God, and the qualitie thereof, which sometymes is infected by Sathan with euill. Concerning the woorshippe due vnto GOD, admit that such woorshippe might also be giuen to others than God, without offence to his maiestie and vnto him in the way of worship, such things as we thinke would please him well: yet is it the surer way by farre, seeing we haue (as yet) no expresse word of God to giue such honour to any other, we should not doe it, and seeyng

In the doctrine of Gods prouidence.

In the worshippe of god.

we haue the word of God very directly, to do nothing to him, but that which himself by hys word requireth, we ſhould in like ſort do nothing to hym, but whatſoeuer we ſee in the ſcriptures required, till we ſee ſome other beſides, to be the vndoubted word of God likewiſe, and to require thoſe thinges that we would be doing to him. And this latter, not onely to auoyd the offence of Gods maieſtie: but alſo to auoyd the miſpending of our time in ſuch workes, as are needleſſe, or at leaſt vncertaine, while we might occupie our ſelues in ſuch, as we knowe to be ſound indeed. In all which, the cleerer that we keep our ſelues out of daunger, the leſſe ſhall we indaunger others. For neyther can thoſe that liue beſides vs, take of vs any euill example in that reſpect: neyther doe we leaue to the generation that is to come, any offence at all by thoſe our doings. But on the other ſide, we haue taught them by our example, to be very carefull, in all ſuch matters, and to keep their profeſſion from all corruption, and ſteyne of this world. Which ſurely is a ſingular comfort to the heart of man: who calling to mind how he hath liued, may iuſtly reioyce, if he plainly finde that he hath bene ſo careful of the glorie of God, and of the ſaluation of himſelfe and others, that in thoſe matters he hath euer endeuored to auoyd al offence, and to leaue vnto al a good example to doe the like. Laſt of al concerning thoſe burdens that they are woont ſo plentifully ro laye on the conſciences of others, our Chriſtian profeſſion doeth

Safer from giuing to others.

Freer from thoſe burdens.

rid

rid vs from those, and al such like. For first as touching those traditions, and obseruations that they lay on all generally, seeing the worde of God doeth therefore acquite vs of all other affaires, to the ende, that we should better attend his seruice: we in like sorte, that woulde gladly doe our seruice to God, shoulde therefore count it a speciall benefite to be deliuered from all such busines and workes of others, as any way may incumber our labour therein. Confession is a thing very incident to all that are true beleeuers indeede: but (so farre as the worde of God requireth) it is onely vnto God, in suche thinges as are onely betwixte God and vs, and not to any other, but onely when as either on our partes wee neede counsell or els on the behalfe of others we neede to take away the offence, either done to the whole congregations, or els to anie seuerall person. Otherwise to be founde to reckon vppe our sinnes to another, and to reckon them all, or els to bee allowed no hope of forgiuenesse: neither is that by the word of God required, and it is so discomfortable besides, that wee may be heartily glad to be ridde, both of the cumber, and vanitie of it. Their penaunce was oft tymes verie hard, verie dangerous vnto our liues, or verie chargeable vnto our estate, and yet could neuer yeeld any sound comfort at all: and therefore it is the greater benefite, for to be rid of so heauie and fruitlesse a burde. As for those that remaine, the rules of their seueral orders, and the inforcement of single life to the clergy, the one of them was so needles a labour, the other an occasion to so great

Their confession.

Their penaunce.

Their obseruances and forced chastitie.

great iniquitie, that we may iustly account it a speciall blessing for to be deliuered from them. In the place of all which, if we haue that, which in euery kind is more agreeable to the word of God, then haue we a double aduauntage thereby; both for that we are deliuered from that which is wrong; and are restored (at least somewhat nearer) vnto our auncient right again. And surely (we thinke) wee cannot be charged but that we doe allow all those workes, traditions, and ceremonies, that are by the written word to vs commended. If in other thinges we vse the libertie that God hathe giuen vs, although that therein we may be charged, in diuers things, not so much to esteeme of certaine traditions of the Churche, as themselues doe, or woulde thinke that we should: yet notwithstanding those thinges are of such nature, as that seeing God hath left vs our libertie in them, it may thereby seeme, both that we are excuseable therein, and that GOD would haue no bodies conscience clogged withall. So our profession yeeldeth this benefite, which theirs doth not, and the ancient faith is kept more pure from other mixtures, and the consciences of men more freed from the venturous ordinances of humane wisedome.

What benefit they might haue by our profession, as touching their ciuile estate.

In those thinges that concerne their ciuile estate heere in this life, wee thinke their aduauntage should be so manifest, as themselues might very easily espy the and willingly acknowledge it, as occasion is offered. And this doe wee thinke, might espie first in their owne expe-

rience now: and then by good reasons besides. The experience of these daies doeth plainly witnesse, that God is marueilous gratious to those that professe the Gospell, and laboure to reforme their wandringes thereby: especially in this countrey of ours which hath now inioyed these many yeeres the most peaceable and the moste blessed time, that euer it can be found to haue had since that the land was first inhabited. And no matter at all, thoughe manie of them that are aduersaries, are in wilfull banishement abroad, or els restrained of some part of their libertie at home. For though themselues be not partakers of any such special blessednesse: yet notwithstāding they might if they woulde (as other of their fellowes are) reseruing their consciences to themselues, and conforming their outwarde demeanor no further than is needfull for the common tranquillitie of all, and as themselues might lawfully doe, (as well as theyr fellowes) without impeachment to the substance of their profession. And wer not their friends partakers of it, and that in large & plentiful maner, neither could those that are of the Seminaries abroad, nor those that are in prison at home, liue so delicately, and haue thinges at pleasure so muche as they haue: much lesse be made richer thereby. Insomuch that euen in their exile, and imprisonment too, the beames of this sunne that now I speake of, do reache vnto them so plentifully, that they are verie warme thereby, and may not denie, that in the greatest miserie that they haue, they finde verie good, and large tokens, that thys land

Which they may seem their own experience.

lande is bleſſed indeede. The reaſons that I ſpake of, are ſpecially twoo: on of them grounded on the goodneſſe of God: the other on the nature of that kinde of gouernment that we haue among vs. Concernyng the former, it is knowne well inough, that God is euer prone of himſelfe, to doe good vnto thoſe, that ſeeke the aduauncement of his glorie. And howſoeuer it be with others, that either are enimies, or but ſorrie friendes to the Goſpell; yet ſhall it ſurely go well with thoſe, that ſincerely are bent to aduance the ſame. Howſoeuer it be wyth the reſidue of the children of Iſrael, yet the tribe of Iuda ſhall not be wrapped in the like confuſion with others; but euer be more ſafely preſerued, and more comfortably gouerned, vntill the comming of Chriſt hymſelfe. In other places may we ſee the people groning vnder their burdēs; al on heaps and cleane out of order; yea, and very often their cities deſtroyed, the people ſlayn, the countrey laid waſte, and the Princeſſe them-ſelues vtterly ſhaken out of theyr thrones. But (God be thanked) there is a better, and a more comfortable ſhew in this age of ours; among all thoſe that profeſſe the Goſpell: while others are exceedingly troubled in the depth of the Sea, theſe are in ſafe and quiet harbour. Let the kingdome of GOD, and the righteouſneſſe thereof be chiefly regarded; and al things elſe will inſue thereupon, to the full contentation of our heartes deſire. In the nature of the gouernment that is among vs, wee finde two principall thinges: that wee are gouerned by one of our owne nation,

Then alſo by diuers good reaſons.

Firſt of the goodnes of God.

Then of the nature of our maner of gouernment.

For that we are gouerned by one of our own nation.

and that wee are gouerned at home in our owne countrey. For in that one of our own nation is euer in soueraigne authoritie amongest vs, it is a speciall benefite to vs in these two pointes: first that such are wont to gouerne, among their natural subiectes, a great deale more mildly, and more fauourably than either others would doe, or themselues either in other places. Prouinces of forreine partes of kingdomes, are euer kept more hardly vnder, than those that are in the inward partes thereof, if the princes be of one, and the selfesame nation with the people themselues. For princes that are farre distant, some partes of their kingdoms are not well able to holde those parties in full subiection, but onely by roughe and hard dealing. So commeth it to passe that they suffer none of themselues to be in anie speciall authoritie among them: and besides that, restraine their liberties: dry them with exactions: and doe (vppon euery small occasion) verie sore executions of them. Of all which we hadde experience, vnder the Byshoppe of Rome his gouernement here. Then also whereas it is the manner of princes to impose paimentes vppon theyr subiectes, as oft times it is needfull to doe, to the common vse of them all: it is no hard matter with subiectes: willingly to parte with such paimentes, so long as they goe not out of the realme to the maintenance of forreine power, but are imployed, to the honour and defence of themselues at home. Whereas if our treasure were carried foorth, and then imployed against our selues (as heeretofore verie oft hath bene seene) it were

were no maruell if the people were verie loth to make these paimentes: when as euen now the remembraunce of such vnreasonable exactions before, doeth make the iustest paimentes that are, somewhat irkesome sometimes vnto the people, on whom they are layd. In that we are gouerned at home in our owne countrey, that also is a singular benefite, whereas otherwise by appeales, and in diuers other cases, many were faine to goe vnto Rome to follow their suites. In which onething there wer two discōmodities that are very great; one to the hinderaunce of iustice; the other to the discommoditie of the parties besides. Iustice must needes be hindered thereby, for that there could be (so farre off) no sufficient knowledge of the matter in many cases: and very hard, safely to carry the proceedinges of the Courtes here, or whatsoeuer other recordes were needfull beside. Agayn, needs must it be to a further discommoditie of the parties, both becausse it could not be, but both a daungerous, and a chargeable iourney for themselues, and such as they should neede to haue with them: and very hurtfull vnto theyr owne priuate affayres at home, by meanes of their so long absence, abroad.

For that we are gouerned at home in our owne countrey.

6 The inconueniences that thereby they should sustaine, was (as I sayd) but very litle: and surely it is so little indeede, that hardly it may be thought any at all. But whatsoeuer it is, it is meete, that it be sette downe, that so the iudgement of the whole, may better proceed. Whatsoeuer inconuenience therfore it is, that may come vnto the

What is the inconuenience that they should haue by our profession.

No such varietie of helpes with vs (as they haue amōg themselues) in matters of religion.

thereby, either it toucheth (as I doe take it) the cause it selfe, or else their person. If it touch the cause, it is either appertaining to religion: or els vnto their ciuile estate: In religion, the trueth is, that they shall not haue in our profession that varietie of ways or helpes, that otherwise they suppose that they haue in their owne. For with vs they shoulde haue no helpe at all in the martyrdome, bloudshedding, or suffering of anie Saincts, or of their owne, to satisfie the iustice of God for their sinnes: not the good woorkes that themselues or others haue wrought, for to merite the kingdome of God. For these thinges shoulde they haue with vs, no helpe at all: but onely the sufferinges and merites of Christ. If they thinke this same would be some derogation to the sufferings and merits of Saincts: and a great discouragement vnto all sortes, either to suffer, or to doe good workes: whatsoeuer I coulde say thereunto, to shewe that they neede not so to gather, yet at this present I say no more but this: that whether this be any inconuenience, or not, such as it is, they shuld indeede light vppon it, if they ioyned with vs. So likewise in diuers other matters that hang thereupon, and are as necessarie helpes thereunto, they woulde haue some want both in heauen, and earth, of that which nowe they suppose with themselues that they haue. For in heauen they shoulde haue none at all, either to help them, but onely God: or to be a mediator for them to God, but onely Christ, and as for anie betwixt them and Christ, the truth is, that we should allow them none. In earth likewise

needes

needes muſt they leeſe a great parte of theyr direction and cõfort. For with vs they ſhuld haue no other direction, either of the heathen, or of the fathers of the church, whether it were but one by himſelfe, or moe together, but onely the written word of God, abſolutely, or without limitation: and the wiſedome or learning of all the reſt, onely ſo farre as may be grounded on the written word. And whatſoeuer comfort they haue in their ſacramentes (hauing at leaſt fiue moe than we) or els in any of their repreſentations of comfortable thinges, wherein they do very much exceed, both in their images, & many ceremonies: beſides that (I ſay) muſt they be content to part withall, if they will be of our profeſſion: and therewithall content themſelues, with the two Sacramentes onely: with fewe of their ceremonies: and with none of their images at all. In ſuch thinges as belong to their ciuile eſtate, the inconueniences, that are, doe eyther touche all generally: or els ſome one ſorte of them more than others. That which toucheth all generally, is (to my knowledge) no more but this, that ſo they might ſeeme to be in danger, not to be gouerned well, when as ſo they ſhoulde not haue any one on earth, to hold altogither in one. And indeede, if it be needfull, to haue all countreyes, kingdomes, and nations to be holden togither in one, by ſom one man heere on earth, that ſhoulde be ſoueraigne ouer all others: then it cannot bee denyed, but that in our profeſſion, that inconuenience needes muſt they haue. That which toucheth ſome ſortes of them more than

What inconuenience they ſhould haue in their ciuile eſtate.

No one head ouer all.

No such credite to themselues with the common sort.

others, is diuers: some that goeth against their credite: and some that hindreth much of their profite. The credite of many of the would indeede be touched, for that they should not be able by our professiõ, to win that credite with the common multitude, as they may be able by theirs: and that in two principall pointes. First, their vowing of single life, and excluding all others that would not, both from their priesthoode, and from diuers functions besides of speciall credite. For by this they might both haue greater opinion of holinesse with many; and be in better account of house keeping besides, as not hauing, as no wife, so likewise no children, nor concubine neyther, whereon to bestow such thinges as they hadde. And it is verie true, that so doing, and that in such sorte as many of them did vse it: they might keep better houses a great deale, for because that that way they were oft times at much lesse charges, than those that are married can attaine vnto: both because diuers of them, neyther hadde any children indeede, nor kept any concubine, but did their indeuour truely to obserue their vow: the residue that had either cõcubine at the least, or els both cõcubines and children too, yet were they not at suche charges with them, as marriage requireth, neither yet would they: for that by theyr more glorious house keeping, they sawe that they had a ready way, thereby to stop many of those mouthes, that otherwise for incontinency would be open against them. The other is, that they were so diligent in outwarde ceremonies and obseruations: some

some of them making a great shew of holi-
nesse towardes God: others, of some terrible
streightnesse of life. Both which, do indeed
breede a great estimation among the com-
mon people, and are of such force, that som-
times they haue made not onely Iohn Bap-
tist, but the Pharisies also, to be of better
account than Christ, because hee vsed hys
libertie and freedome in such cases: and li-
ued (for such outward matters) more lyke
to the common sort, than they. Concer-
ning the profite that many of them haue
thereby, it is verie true, it would decay: as
namely with those that are either officers,
or artificers, that belong thereunto: or put
in prison (for their conscience sake as they
call it) vpon the aduauntage. For indeede it
cannot be denyed, but that many of them
doe liue thereby: as massing priestes, con-
fessors, friers, singing men, organistes,
waxchaundlers, image makers, bell foun-
ders, and suche like: and a great number
of officers besides. All which should be to
seeke (at least in respect of their former way
of aduauntage) if that they should turn vn-
to vs. Their person I take to bee touched
onely in this: that of manie they shoulde
be taken for inconstant, and such as hadde
lightly turned from their former professions:
and it should be laid to their charge by some,
that if they were right now, then were they
wrong before, and so consequently had de-
ceiued many that houng vpon them. which
indeede could not be auoyded (would they
neuer so faine) if anie of them should turne
vnto vs. And so wee denie not, but that all
these inconueniences, suche as they are,

would hang vpon such alteration of their profession.

That those aforesaid inconueniẽces are very litle, or none at all.

7 But because I said they were little or none at all, it shall be good nowe to run ouer them briefly againe, and to see howe it may appeare, that they neede not to stand in feare of anie of these. And first as touching those that doe hang on religion it selfe, wee take it to be no inconuenience at al, to be excluded of all other helpes: and nothing doubt, but that by the sufferinges and merites of Christ, we shall finde the iustice of God fully satisfied, both to the auoiding of euerlasting iudgement and to the obtaining of life eternal. Neyther do we thinke that it can be founde to be any disgrace at all to the sufferinges and merites of Saints, to set them aside in the worke of our redemption: when as notwithstanding wee do esteeme of them still, both as notable ornaments in the church of Christ: & as worthie examples for vs to follow. So likewise that we stand in no account of help by any of them, when as we count of all sufficiency in God alone by Iesu Christ, wee see not, howe there can be anie want thereby: and hauing therein a delicate feast, we cannot in anye wise haue any stomacke, to the scraps and crustes of a beggers poke, be the man himselfe neuer so honest, or his poke and his scraps neuer so cleane And as for anie other mediatour betwixt God and vs, we are sure enough, that wee safely holde, that neither do we neede any other: neyther is there any other in heauen or earthe, in suche sorte qualified: as that hee can bee in any wise meete, to such a purpose: no,

No inconuenience, to be excluded of all other helpes.

No disgrace to the honor of Saints, to set them by in the worke of our redemption.

so,

so minded, as that hee woulde: As for anie betwixt Christ and vs, wee thinke it great dishonour vnto him, after that beeing verie God, hee hath so farre abased himselfe as to be man for our sakes and in that his manhood suffered for vs such things as he hath: now to call his goodnesse towardes vs in to anie such doubt, as to conceiue that it shuld be needfull, or at the least that it were not amisse to haue some mediator to him. And if it bee not for anie neede or doubt of hys goodnesse: but onely of reuerence: that reuerence (thinke wee) is no reuerence at all: but a faithlesie starting aside, proceeding from a conscience that being guiltie, neuertheleslie cannot repent, and thereupon steppeth aside from the presence of him who it feareth. Their direction also that should wholy rest vppon the written worde alone, we take it to be so verie sufficient towardes that purpose for which wee neede it, that we neede none other besides: being alreadie by the authoritie of the worde it selfe so plainely giuen to vnderstand, that the scriptures onely are sufficient to teache all truth, and to conuince all error: to rebuke al vice, and to instruct in all godlinesse: that a christian may be perfected thereby, and fully prepared to euery good worke. The comfort that they haue in those other helpes that wee haue not, is in our iudgement, so verie small, that it will be an easie losse, to goe without it. The Apostle saieth, that in those thinges that we haue alreadie: we may soundly reioyce: and that our ioye therein may be suche, as that it can receiue no increase by anie other. And thē in such plenty

The comfort they haue in those other helpes, little or none.

and

and fulneſſe of it, how may we finde, that ſo ſmall thinges as thoſe may anye thing eeke? What comfort is it to matche thoſe ſiue ſacramentes of theirs in ſuche account wyth the other twoo, that the Lord did ſo expreſly ordaine, to bee in ſo common vſe with vs? And when they haue the eſtimation giuen them, what new thing haue wee then by them, that wee hadde not before? Their ſuperfluous ceremonies, and al theyr images may goe together, as neuer brought in at the firſt by the word of God, but long after by the fooliſh wiſedome of man: the former of them (wee thinke) a great deale more burdenous then commodious vnto them: the other not only burdenous, but offenſiue too, to themſelues, and others: an euident corruption of the truth: & a iuſt prouocation of the wrath of God. If in ſuch caſes the heart ſhall haue any ſound comfort, it muſt riſe out of ſome worthier fountains, than either the wiſedom of fleſh and bloud: or better warrented repreſentations, than images are. Concerning their ciuile eſtate in this world, firſt we cannot condeſcende to thinke: there is any neede at all, for to haue any one to be a general, and vniuerſal head ouer all.

No great want that we haue not one generall head.

The Apoſtle in diuers ſeuerall places; ſhewing how plentifully God had left hys Churche furniſhed with diuers functions to keepe all in vnitie of faith, and to bring to perfection the Church of Chriſt, ſo to conſummate hys myſticall body, maketh no mention of any ſuche: which notwithſtanding might in no wiſe haue beene omitted, if there hadde beene any ſuch ordeined

deined of God. Beſides that, we knowe it is impoſſible. And then our opinion is, they ſhal haue with vs no want, to miſſe of that, which neuer men had, and is impoſſible on earth to be founde. But as for thoſe other thinges that follow (their credite, and profite, which before they had) therein I grant that needes muſt they come to ſome want indeede. For if they abandon their forced chaſtitie, and vſe the lawefull meanes of mariage; if they lay downe their glorious ceremonies, and other obſeruaunces of vnprofitable hardneſſe, and whatſoeuer compendious practiſes before they vſed, to bring in their commoditie vnto them: there is no queſtion, but that among the common ſort they ſhould leeſe a great part of that eſtimation and profite, that nowe they haue verie long enioyed. But it is no great matter what others thinke of vs, ſo that with God, and good men we haue that credite that is conuenient: and wee ought not to account all that a loſſe, whatſoeuer we cannot get howſoeuer: nor much ſticke to miſſe of that which before we haue wrongfully had. As for mariage we knowe that the children of the worlde doe ſo vncleanely behaue themſelues both in their whoredoms, and in mariages alſo, that it is no maruell if they can not thinke that the vſe of mariage, and that adminiſtration of holy thinges, may go together, ſo long as hauing ſome reuerence of the one, they meaſure the other, by their owne moſt ſhamefull abuſe. But the ordinance of God is ſufficiēt to ſtop the mouths of all ſuch when they haue ſaide the worſt that they can. And as for houſe keeping, if

Howe farre their credit and profite ſhould be impaired.

being

beeing married and hauing children for whom to prouide, they bee not able to bestowe vppon others so much as otherwise they might, that neede to be no griefe vnto them. Let euerie man doe as he is able, and before God hee shall be discharged. This streame that issueth by many branches, must needes be lesse in euerie one, than if all ioyned togeather. So that we walke as we are called, it is enough: there can be no more required of any. As for outwarde worshippinges and voluntary straightnesse in needlesse matters, it is no sound credite that they get vnto any. God is worshipped in spirite and truth: and such onely they are in whom he delighteth. Whereunto if outwarde ceremonies be added, such as are needefull, then are they for the other, welcome withall: if otherwise they come, they are abhominable vnto him, and neuer can his soule conceiue anie delight at all in them. Streightnesse is good, & a profitable labor, so long as it is imployed in those thinges, that are commaunded, but if it be but our owne deuise, it is of no account with God. For in such sort it is that manie doe striue, and yet are not able to enter in. And then, what gaine wee, to bee in glorie among men, and to be abandoned of God? Their gaine comming in, so as it doth, they needs not thinke any losse at all, to be without it. Iudas loued the money well that hee had gotten, but when he perceiued howe he came by it, by betraying his maister, and consenting to shed innocent bloud, he then could haue no ioye to keepe it, and made no account of any losse, to throwe it away.

That

Their poore eſtate would yeelde vnto them a richer ioy, and peace of minde, than all the treaſures that by ſuch meanes they were euer able to gather togither. Better a great deale, to feede on the courſeſt breade that wee vſe, than on the fineſt manchet that is, after that once we finde it to be verie full of grauell. Laſt of all though it were a ſhame for them to turne, yet were it none at all, but onely with thoſe, that are graceleſſe people, and verie daungerous in ſo weightie a matter, as this, to holde on our way, after that once we finde wee are wrong. And why ſhould the myre that lyeth in the ſtreetes, be ſo carefull to bee gilded ouer with golde? Why ſhould wretched and ſinnefull man be ſo deſirous, neuer to let downe his owne eſtimation? So God be glorified, let vs not care what becometh of vs. When as all glorie belongeth to him, there is none at all belonging to vs. As an ornament that is for a noble perſonage, will not become a meaner perſon; ſo glorie likewiſe, that is onely for God, can neuer become the children of men. But if needes they will be in ſome eſtimation, can they haue greater, than by acknowledging their former wanderinges, ſo much as needeth to the glorie of GOD, and to the helping vppe of others againe, who by them were occaſioned to ſtumble before? ſo, notwithſtanding theſe inconueniences, which it ſeemeth they ſhould fall into yet the matter being better examined, it woulde ſoone appeare, that there is no ſuch inconuenience in the matter, as at the firſt might be feared to be. Neuertherleſſe whether.

Parsons. R.

whether they be inconueniences or not, that doe I leaue vnto them to thinke of. Those they are, whatsoeuer they are, bee they of what value they can. Such as they are, let them be for mee; I wishe them no greater, neither doe I labour to make them lesse, than in trueth they are. And so consequently, if our profession be compared togither, this is the varietie, that they doe yeeld, and in these pointes resteth (whatsoeuer it is) all the ods that is betwixt vs. Which being so, then is it no hard matter to iudge, whether of them it is, wherein we may better settle our selues.

Of iustification by faith only, without workes: no inconuenience at al to hold it.

8 As for that one point, of hauing good workes concurring in our iustification (of which I thought good, for certaine causes more specially to treate by it selfe) it shalbe good a little more specially to consider both what is the effect of the doctrine it selfe: and what is to bee thought of that same place of Saint Iames, that seemeth to goe so much against our opinion therein. Vnto the

The effect of the doctrine it selfe.

effect of the doctrine it selfe doth appertain first to consider what kinde of workes they must be, that may haue any thing to do towardes the iustifiyng of any: and then as touching the obteyning of true righteousnesse to vs, both where we may finde it, and by what meanes it may be ours. The workes therefore that may be auaileable to iustifie any in the sight of God, must needs be such as are in themselues a full, perfect, and absolute righteousnesse: for that otherwise they cannot stande in the iustice of God. And absolute righteousnesse can neuer be, but where euerie deede, word, and thought is

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very good, and that in ſo high degree as is required: nor ſo neither, vnleſſe there be a continuall tract of workes, wordes, and thoughtes, all our whole life without intermiſſion. Other righteouſneſſe though we haue neuer ſo good, yet if it lacke any one iot of this, it will not ſerue vs to this purpoſe. For the lawe requireth, both that ſuch thinges ſhould be done with all the heart, with all the ſoule, and with al our ſtrength: and that they neuer depart out of our harts, all the daies of our life. And that ſolemne diffinitiue ſentence of the lawe compriſeth both very breefely, when it ſaieth, that euery one is accurſed, that continueth not in al thinges that are written in the booke of the lawe, to doe them. If now we would know where to finde this abſolute righteouſneſſe, the trueth is, that ſometimes it ſeemeth that it might be founde among men: and yet is no where to be founde in deede to our vſe, but only in Chriſt. It may ſeeme to be found among men, both for that the lawe requireth ſuch thinges at our hands: and becauſe that ſome there haue beene of ſpeciall commendation for theſe matters. Howbeit: the lawe doth not require ſuch thinges at our handes, as though that now we were able to doe them: but to ſhewe that once we were able, and therewithall, howe farre we are fallen from our firſt integrity, and that God, that once made vs able, may iuſtly require, at our hands the performance thereof. And euen the beſt men that euer were, there is no queſtion but all were ſinners, and that very often they dayly offended. Beſides all which their good deedes alſo (but fewe to

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Parsons. R.

speake of) were so imperfect, for want of true sincerities, and zeale (which neuer are founde since the fall of Adam, in anie of the children of men) that if God shoulde deale in his iustice onely, and not in the depth of his mercie withall, not one of those workes could euer be accepted of him. Hence is it, that the children of God acknowledge their vncleanneslie in all their waies, not onely in such thinges as commonly goe vnder the name of sinne, but in all their holinesse, and righteousnesse besides: too high a point, for the children of the worlde to attaine vnto. In Christ wee finde most absolute righteousnesse perfectly wrought, insomuch that there was neuer founde any ill in him, eyther proceeding foorth by his deeds, or words, or at any time lurking in his secrete thoughtes: and whatsoeuer he did or saide, was euer most godly, whereunto the inward disposition of his heart, and all his thoughts did euer accord. And so must it needes be, for that he was both God and man. For so commeth it to passe, that the infinite excellencies of his Godhead, could not haue sufficient issue in his manhoode to shew foorth themselues to the full, but after they had throughly filled all his manhoode with all perfection and all the organs, and powers thereof, needes must there be immeasurable abundance left besides, all which doth witnesse, his manhood first to bee throughly filled. So not onely it might be, but also of necessitie it must be, and can be no other, but that he loued God with all his heart, with all his soule, & with al his strength, and his neigh-

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bour as himselfe, that all his deedes, words and thoughts, were euer good, and the same in most absolute manner, to the vttermost pitch, that the capacitie of manhoode was able to beare. Howe to procure righteousnesse to our selues, to make it ours, is nowe to be seene. Where first if we come to that righteousnesse that is of man, either of our selues, or others, wee shall neuer be able to doe any good. For first as touching our selues, whereas we are not able to fulfill the lawe, there is not in vs any righteousnesse at all to be had. If we could fulfill the whole lawe, (neuer offending in deede, word, nor thought, but euer hauing all our deedes, wordes & thoughts, fully answering to that holinesse, and righteousnesse that God requireth) then might we stande in the fauour of God, by our owne good workes, without any helpe at all by Christ, & that by the vertue of the former couenant, commonly called the old Testament. But if we misse in any point of this, though we do our best indeuour, yet are we nothing holpen thereby in this matter, becausse that God hath not couenanted to accept vs as righteous, for doing our indeuour therein, but onely, by fulfilling the whole lawe in euerie point, to the vttermost iot. Neither can he in his iustice accept of any other righteousnesse, but that which is perfect, no more than the law will adiudge any summe a iust paiment, be it neuer so much, though infinite thousands, so long as there wanteth any one peny of that which is couenanted. Then, if we seeke vnto others, those that nowe are saints in heauen, to haue the helpe of their righte-

righteousnesse, to make vs righteous, neyther haue they any such as the lawe requireth, but are for that matter as short as we: neither did God at any time make any such couenant with anie of vs, that their righteousnesse should stande vs in anie such steed. Now therefore to come vnto Christ, in him onely is that righteousnesse to be had, that can serue our turne, and we haue it in him, by none other meanes but onely by faith. For whereas God hath made his other couenant in him (which he calleth the newe, and the last, because hee neuer meaneth to make any moe besides) that whereas wee cannot be iustified before him, by any righteousnesse of our owne, vnlesse we were able to fulfill the law, and he therefore hath taken this order, that his Sonne should doe it for vs, to the ende that all that take hold thereof, or rest vpon him, should haue his holinesse and righteousnesse theirs: hence commeth it, both that such as rest in him, by the vertue of his latter couenant haue his righteousnesse theirs: and that they are not other waies iustified, but onely by taking holde on him by faith. For neither hath God made this righteousnesse of Christ so common to all, that vnbeleeuers may haue the benefite of it as well as the faithfull, neither hath he by this latter couenant declared himselfe to be of purpose to iustifie vs, by the good workes or merites of anie, but onely of Christ. In other thinges (without all question) there is a speciall vse, of our owne good workes, and of the good examples that the blessed Saints haue giuen vs: but in this our iustification with God,

then

there is no vse of them at all. Now therfore concerning the place of S. Iames, that seemeth to attribute our iustification partly to our owne workes, and not onely to faith in Christ, it is euident, that he doth not treate of this our first iustification, but onely exhorteth to holinesse of life: and so consequently, whatsoeuer he saith there, it is not to be hereunto applied. Whereas therefore the Apostle S. Paule concludeth his disputation of that matter: that *We are iustified by faith, without the deedes of the law.* And S. Iames in like maner concludeth his: that *Of workes a man is iustified, and not of faith onely.* Although it may seeme, at the first sight, that these two are directly contrarie one to the other, yet the circumstances of the places, and the intent and meaning of either of the Apostles, being considered, it is founde verie plainely, that they are not contrary, but onely diuerse: that is, one of them doth not denie that which is affirmed by the other, both speaking of one thing: but hauing two seuerall or diuerse matters in hande, ech of them holdeth on his owne seuerall waies. For S. Paule is in hand with a point of doctrine to shewe wherein our first iustification consisteth before God: and S. Iames is in hande with a point of exhortation to godlinesse of life, and to that end sheweth, that our faith is but vaine, vnlesse that it be (in some good measure) fruitfull by workes. Whereas therefore although they both speake of faith and iustification, yet the one doth not mean either that faith, or that iustification that the other meaneth: hence may it sufficiently appeare, without any

How the place of S. Iames may be answered.

Parsons. R.

any further discourse of the matter, that the one of them is not against the other. If S. Iames had been of purpose to haue shewed howe we are iustified before God, he would haue shewed no other way, but onely by faith in Christ Iesus: as in the chapter before he ascribeth the estate that we haue in Christ not vnto workes, but to the free mercie of God. So on the other side: if S. Paule had purposed to exhort to newnesse of life, he would there haue tolde vs, as elsewhere he did, that though wee had all faith, and had not loue, yet all were nothing. So for the doctrine of iustification likewise, I trust there is no such absurditie held by vs, that any may haue any iust cause to feare to ioine with vs therein.

Of such thinges as hinder.

9 Those thinges that hinder, are some of them of lesse importance, & lightly hinder not, but those that are of the weaker sort: and one other there is, of more speciall force with them, that I take to bee the greatest staie that hindereth those, that take it to be a matter of conscience indeede. Those lesser hinderaunces likewise are diuerse. For some respect their persons especially: and one other there is, that somewhat respecteth the cause likewise. Those that doe most properly respect their persons, are especially two: one that proceedeth from regarde of their credite, which was somewhat touched before, as one of the inconueniences that heereby they should haue: the other that concerneth certaine hardnesse that by bodily punishment they suppose themselues to be put vnto, vntouched as yet. And the discredite that they

doubt

doubt would fall vpon them, is partly with all generally: but especially with those with whom they haue so long holde togeather. For with all generally it is like to be some disgrace vnto them, for that they haue also professed: and some of them besides haue accordingly taught: but yet no such, as of right may hold them still in the course that nowe they are in. For as touching their profession, it is verie incident to the nature of man to be deceiued, especially in the truth of religion. Howsoeuer we haue reasonable good sight in other thinges: yet in this, the best of vs all are farre to seeke, for anie thing that we haue in our selues to helpe vs withall. Neither are we only to seeke herein: but also prone to conceiue best liking of that which is wrong. But besides their owne naturall weakenes & inclination, they may well remember that the former dayes were such, and their owne proper education with all, that whosoeuer is of any reasonable cōsideration, will easilie pardon (for the former time) such wanderings vnto them. For both those thinges are very forcible to lead vs away with them, whersoeuer there is not the speciall grace of Gods holy spirite, both for to teach vs a better course, and to leade vs therein. So with men, who are all of the selfesame moulde and haue all had our parts of that other infection besides, it is a verie pardonable matter, in Religion to haue holde that course that they did: pardonable I say, in respect of our owne naturall impotencie, and inclination: and of those daies of ignorance that were before, togeather with our education then, framed according

Discredite, especially to those that haue otherwise professed.

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Parsons. R.

to that present time. But if we come to these daies of ours, then is the case altred much. For nowe it hath pleased the goodnesse of God, both to giue them a more plentifull knowledge of his will and pleasure, and to offer vnto them a readier direction by his holy spirite: that so they may both see, and walke the way to his kingdome, so much the better: which diuersitie of times and graces considered, they may easily resolue themselues, that it is no discredite vnto thē, to alter the course of their former ignorance when as now, their eyes being opened, they haue found a better. In the night it is no shame at all, to goe awry: in the day time it is a foule and starke shame indeede, to hold on that course, and not to breake it off with speed. Concerning those, that besides their owne profession, haue also taught the same vnto other, it cannot bee denied, but they haue done so much the more hurt and that their auditorie and disciples before, may charge them with great alteration nowe, if so they should alter their former course. Neuertheless, neither were their former doo-inges to be denied their reasonable excuse, with all those that are indifferent: neither can they now continue on their course, but that needes they must therewithall impeach their credite, much more than if they had altered, with al that haue attayned vnto the knowledge of the truth. For their former labours are the rather to be borne withall, for that being thē perswaded that they were right, it was their parts indeede to cōmend vnto others, that which thēselues did think to be needefull. But that now it is rather for their

Discredite to those that haue other wise taught.

their credite, to alter their course (besides that other before recited, which they haue common with the rest) hence also may they gather, for that finding nowe, that they haue doone much hurt before, it standeth them vpon for to amende the same so soone as they can. The wounde they haue made, it were meete that themselues should heale againe: which if they should forsake to do, howsoeuer it would stand with their credit, or not, it were very like for to procure them an heauy iudgement in the end. For the errours that they should so leaue vncorrected, could not but infect many others: and likely enough so to growe on to the ende of the world: by which time, it is not to say what heaps of iniquity might come therby. For all which they must needs stand chargeable, before the iudgment seate of God, vnles while they liue here among vs, they seeke to amend all their errours deliuered before. In which respect Augustine hath left them in his own example, a point of great wisdome, diligent by retracting, or calling backe again, whatsoeuer points of doctrine he founde, that he had vnaduisedly deliuered before: and yet notwithstanding as it seemeth, & himselfe in the preface confesseth, thought no shame with it at all: as in deede it was a very good testimony of his inwarde sincerite: and so consequently, as much to his true and iust commendation, as any thing else that euer he did. If it be said, that in him there was some other cause, for to retract much of that which hee wrote before, both because hee was very young: and before he was baptized in the faith of Christ: true it is indeede that

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Parsons. R.

that so he wrote: but not so withall, as leaueth to them anie such aduauntage. For the question is not, whether Saint Augustine or they had more neede to retract some of their opinions: but whether it be meete that those should doe it, that haue taught vnto others that, which nowe they finde to be wrong. And though it were yet I doubt much, whither vppon sufficient admitement, anie of them would so farre vrge the ods betwixt them (either his youth to their yeeres: or his imperfection before his baptisme, to their ripenesse nowe) but that they would with good will acknowledge, rather that it were their partes, if they haue taught any erronious pointes of doctrine, with him to retract them, then to make any such allegation, that they neede not to doe it so much as hee. Those with whom they haue held handes so long together, are either the bishoppe of Rome, or his friendes abroade, for their aduauntage, or else of their own countriemen at home, that are growne to so great misliking of the present state. If it be the bishoppe and his adherents, it is but for their owne aduauntage that they conceiue that opinion of them, so to make vp their losses againe by the helpe of them, when opportunitie should serue them vnto it. And the more that their estimatiō sauoureth of it, the more quietly may they be able to beare the losse thereof. If they be of our discontented countreimē at home, the losse also is so much the lesse, for that none such wil not mislike of them, but so far as themselues are infected with the enchanted cuppe of forraine power: and then, the

Discredite with some more specially.

more they are infected therewith, the leſſe woorth is the beſt eſtimation they are able to giue.

Againe, whatſoeuer eſtimation is loſt, either with forraine power abroade, or with hollowe heartes at home: the ſame will bee muche more requited with the gracious fauour of their naturall Princes: and with the true heart of faithfull ſubiectes: and that ſo much the more abounddaunce of recompence, as it is of greater price or value to be well thought on by naturall Princes, and faithfull ſubiects, than of forraine vſurpers, and cloſe aydes whereſoeuer.

The harde healing that they ſuppoſe is vſed againſt thē.

10 The hardneſſe that they account thēſelues to be put vnto, to the vtter aliening of their mindes from vs and our profeſſion, reſteth eſpecially in thoſe two pointes: firſt, that diuerſe of them are ſtraightly handeled, then, that certaine pointes of their religion (as they terme it) are now made treaſon. They account themſelues to be ſtraightly handeled, both in the fining of the recuſantes: and that certaine of that profeſſion are put to death. Concerning both which they would not denie, but that the puniſhment were moderate enough, both in the one and in the other, if either they could proue, that they were ſo heynous offenders, as we doe conceiue, and charge them to be: or elſe but remember what dealinges themſelues haue vſed to vs, and yet doe vppon euery occaſion.

What it is that is vſed towardes them.

As touching the former, they will not denie, but that Princes haue authoritie by the woorde of God, both to fine, and

to put to death as neede requireth. They know that such as worshippe anie straunge God, or but entise others thereto: or stubbornely despise the worde of God, are by the sentence of Gods owne mouth, accounted woorthie to die the death: and though it may be, themselues doe not see, that, by equitie thereof, they are in the daunger of his iustice for those: yet we are out of doubt that they are, and, but that we doe alreadie knowe, that the blindnesse of man is verie great, we could not but woonder that they doe not see it. Neuertheless such is the mildenesse of her maiestie: and such is the peaceableness of these dayes of the Gospell: and so colde are we (the most of vs all) on behalfe of the glorie of God, that none are executed for anie of those: though the selfesame lawes that they vsed against vs, be forcible against them: and if neede were, might soone be inlarged. So notwithstanding that which is doone of that kinde, wee thinke there might be doone much more than there is: and yet, that no bodie had any iust cause to find fault therewith. That certaine points of their religion are nowe made treason, that so they cannot suffer as in cause of religion, but of high treason, it ought not to be so grieuous vnto them, if they consider well, eyther the very nature of those pointes that are made treason: or but the manner of our proceeding therein. For some points of their profession are of the nature, as that they are ranck treason in deede to all the states that are in the world: and that haue they proper vnto themselues, of all the religions that are profest

on the face of the earth. And this treason of theirs that we speake of, resteth especially in these two pointes: that the bishop of Rome hath power to depose the Princes and potentates of the earth, and to place in their roomes whomsoeuer he will: and that subiectes ought not to remaine in alleageaunce to any whom he deposeth, but to put on armour against them. Which we take to be as rancke a treason, as wicked an heresie, and as open a way to all confusion, as anie that euer was hearde of before. Neyther doth it helpe them any thing, if hee were in deede, as they would haue it, the Vicar generall of Christ on the earth: for that thereby hee might doe no more (keeping within the boundes of his maister) but onely lay their sinne to their charge, and vtterly exclude them from the hope of salvation: Princes if they gouerned ill: and subiectes likewise, if they went with their Princes against their obedience and dutie to God. But as for deposing the one, or loosing the other from their alleageaunce in those pointes we are sure, that they are not only misliked of vs, but of many others besides, that other waies are well willers of theirs. In the maner proceeding that in this point is vsed against thē, there are 2. points likewise to be noted. For first as touching the lawe it selfe, it is in effect but certaine ancient statutes that were made long since, reuiued againe, and not sought vnto, till that by manie naughtie practises, and some rebellious, open forces, and slaughters, confirmed, we were of necessitie rather constrained, than easily induced, to take that order:

Parsons. R.

and that for the preseruation of the whole both in religion and ciuill tranquilitie. Then also it is very well knowen, that although they haue beene neuer so faultie therein, and so haue iustly deserued to die: yet if they can be sorrie for their practising, and vtterly renounce and abandon the same, they stande not in such daunger of death by their former demerites, as in the hope and way of life, by their newe repentance, if it appeare to be vnfeigned, as well as their guiltinesse sufficiently prooued. The dealinges that they vse towardes vs, is first the rigour that they put vs vnto, when time did serue them (and yet doe, where they are able) in that they raised vppe persecution against vs in the cause of Religion: then also their disloyall and vnnaturall practises nowe, to recouer their former vsurpation againe. In that persecution of theirs against vs, wee thinke they then dealt, and yet doe, ouer hardly with vs, for that the cause beeing no greater than it was, yet notwithstanding their punishment was exceeding greeuous. The cause wee thinke was not so great, for that commonly they persecuted vs for nothing else, but either for some tradition of their own, or else for some thing that went against the earthly estate of the Church of Rome, eyther in the commoditie that they supposed to bee due vnto it: or in the superioritie that they had obteyned. Howbeit, neither of these (beeing better considered) will be as wee take it, warrant enough for them to touch vs so neere as they did: their punishment was verie extreeme, both in that they did to our

What it is that they vsed towards vs.

persons,

persons, by imprisonment, tormentes, and cruel death: and in that they made the cause heresie, and so ouerwhelmed vs with the greatest reproch that coulde bee deuised. Whereas notwithstanding, neither the traditiõs that the Church appointeth, & wherof there may sometimes be had a very good vse: nor the profite or superioritie of their prelacie, are of that importance that they may make thẽ matter of death, nor heretikes those that speak against thẽ. Whẽ they saw it come to that point, euen cõmon charitie (me thinke) shuld haue obteined thus much of thẽ, that neither they would haue vrged their owne traditions so farre, nor stoode so stiff to their profit or honor, but that the life of those their brethren might haue obteined some mitigation: especially, whẽ as the substance of Christianitie may stande without thẽ, as in auncient time it is known to haue done, for many hundred yeres together. The practises that they vse against vs nowe, are so well knowne vnto all, and so greeuous (I thinke) to the greater & better part of themselues to heare of, that forsomuch as we doe not vse to greeue those whom we wold perswade, it is not needfull heere to display thẽ: although we take them so farre to exceede in that kinde, as that lightly they cannot be ouer mached, with any such like of the former ages. But it shalbe sufficient for them to consider but this one point onely, whether those practises of theirs be not so cõtrary to the ciuil state, as that they cannot stand together: but that the establishing of the one, must needes be the ouerthrow of the other. If it be so (which I thinke they will quickly

Parsons, R.

finde) then may themselues also bee able to gather, that such execution as now is done on certaine of them, is not onely iust, but needfull also: and such as in no wise might be omitted, till themselues do grow to better aduisement.

That our translations seem so corrupt vnto them, as that they cannot think that wee haue the worde of God among vs.

11 That other hinderaunce of the lesser sort, that doeth somewhat respect the cause in variance betwixt vs, is for that they will seeme to suppose (though in deede it otherwise seemeth that manie of them are not so perswaded: for which cause I haue put this, but among their lesser hinderaunces) that howe much soeuer wee pretende to haue the woorde of God to direct vs in all our dooinges, yet by the meanes of wrong translations, we haue it nothing at all in deede: and therefore that it may stande with great probability, that so much as we swerue from our aduersaries in those our dooinges, so much also should it seeme that we swerue from the worde of GOD it selfe. And this heretofore they haue but seeldome, and more faintly alleaged: but now of late, they haue auouched it, with greater confidence, vppon that hope of sufficient grounde that they haue conceiued, by those quarrelling labours of master *Martin*, and certaine others of the Seminarie at Remes about the translation of the newe testament that they haue put foorth in the English tongue. Wherein howe iniurious they are vnto vs, and how farre they haue ouerslipped themselues, although it doe alreadie sufficiently appeare, both in the weakenesse of their owne doinges, and in the labours of others therein (as also we trust, that so it will yet further

further appeare, euery day more thā other:) yet to helpe forwarde the weaker (and those that are not able to iudge of the tongues) by an easier way, I would wishe them to be somewhat better aduised, what is the aduauntage they seeme to haue gotten thereby, if the case so stoode that we had beene ouer seene in our translations, in all those thinges that they laye to our charge, and that they had therin attained vnto the truer sense of the text. For though so it were, yet notwithstanding if wee come to the matter, that is, to consider how weightie those pointes of religion are, that they woulde seeme to haue gained thereby, although at the first they carrie with them a glorious shewe: yet in trueth their aduauntage would so also fall out to bee verie small, both in respect of all the residue that they leaue vnto vs vntouched by them. For if in those verie places wherein they thinke they haue speciall aduauntage against our translations, in the substance of the matter, notwithstanding they gaine little thereby, then howsoeuer our translators haue ouerslipped themselues, yet doe our aduersaries get thereby no sounde aduauntage, in respect of the cause that they doe defende. So likewise if those places wherein they finde fault with vs be verie fewe in respect of the rest that they leaue vntouched, then doe they both iustifie our fidelitie in translating of them: and not onely make themselues and their doctrine liable vnto the triall of them, but also bar themselues for euer to lay to our charge, in so absolute manner as they doe, that wee haue not the

scriptures among vs. For vnlesse they can shew, that such, as we haue in such sort translated, as that themselues doe finde no fault therewith, doe not containe the effect and substance of the Christian faith (which as yet I thinke not one of them all did euer alledge, or leane vnto for his warrant therin) it is not for them to laye to our charge (though in all those pointes we had beene deceiued) that wee haue not the worde of God amongst vs, so farre as it is needefull, for our full instruction in the faith and doctrine of Christ. Therefore to let passe whether wee haue rightly translated or not, let vs a little enter into the consideration of the matter it selfe, and see what aduauntage themselues may hope to haue gotten thereby. Which course if wee take, then doe we finde that in their discouerie they do charge vs two principall waies: first, with diuerse thinges more specially by name, in the first twentie Chapters: then with a packe of others togither (as matters belike of lesse importance) in two of the last. Wee are charged by name, first of all with our inwarde meaning that of purpose we translate the holy scriptures falsely, in fauour of the heresies, that they suppose vs to holde, in the first chapter: then with our open and plaine dealings, correspondent (as they say) to so ill a meaning in all the rest, vnto the ende of the twentith Chapter. And hitherto the method is good, and the order plaine: and therefore haue I set these things downe as they stande there. In that which followeth, it seemeth that it was not the authors purpose to digest them into a me-

What it is, that they lay to our charge therein.

thod,

thod, but onely to make recitall of them, as they came to hande. Neuertheleſſe, that to vs both it may appeare more plainely, what they or we haue gained, or loſt by our tranſlations, in the pith or ſubſtance of Religion; it ſhall bee good for both partes, to laye them foorth in ſome plaine and eaſie method. Thoſe doinges of ours therfore that they charge vs withall, do almoſt al concerne our tranſlations: but in ſom pointes they charge vs, for to force the text it ſelfe. In our tranſlations they finde ſome faultes that concerne the woordes alone: and ſome that concerne the matter too. That which concerneth woordes onely, is, that we turne the Eccleſiaſticall vſe of them, into their originall, but yet prophane ſignification. Vnto which the fourth Chapter wholly, and a good part of the ſixt are allotted. As that we call ſchiſme, diuiſion, hereſie, ſect, catholike, generall, prieſt, elder, prieſthoode, elderſhippe, idols, images, church, congregation, ſacrament (in ſome places) ſecreat, biſhop, ouerſeer, baptiſme, waſhing, and ſome others. That which concerneth the matter rather, is, that ſo we tranſlate, as tendeth chiefely to the ouerthrowe or diſcredite of diuerſe pointes of their profeſſion and partly to the maintenance of ſome of our owne. Thoſe pointes of their profeſſion, that we as they ſay, goe about to ouerthrowe, doe moſt of all concerne matters of doctrine, but ſome of them tende to the direction of ſome part of our life heere. Thoſe that concerne matters of doctrine are of two ſortes. For in ſome they may ſeeme to ſeeke the aduauncement

of

of Religion onely: in others to aduaunce the power, and excellencie that is in man. Those that concerne the meere aduauncement of Religion onely, partly concerne Christ himselfe: and partly, a fewe other holie thinges. Those that concerne Christ himselfe, are about his descending into hel, and are but two: one, that wee seeme to impugne that article of the common Creede; the other that we seeme to disallowe of one speciall worke that they suppose was doone thereby, that is, the bringing out of the fathers, which were as they thinke in *Limbo patrum*, which we by our translations seeme to discredite, both which are handled in the seuenth Chapter. Those holie thinges that I speake off, are partly sacramentes in deede, and certaine other ordinaunces, which they woulde haue to be of that account. In those that are sacramentes in deede, they chiefly mislike in the one, that wee partly take it cleane away, and partly depriue it of the efficacie thereof, making it worse, or no better than those of the olde lawe: in the other, that wee take away the blessing, and doe not acknowledge the reall presence that they imagine. Whereof the former of these is in the fourteenth, the other in the seuenteenth Chapters. In those other holie ordinances, which are penance, confession, orders, and matrimonie, the fault that they find with vs, is chiefly this, that in our translations, we doe not allowe them the name and dignitie of sacramentes, and in some pointes varie from them, euen in the verie nature of them: as appeareth in the 13. 14.

15.

15. and 16. chapters. Thoſe that tend to the aduancement of the power and excellencie, that is in man, further than we can thinke conuenient to goe with them, partly concerne the righteouſneſſe of man generally, and partly ſome thinges that are more proper to the Church alone. Vnto the righteouſneſſe of man generally it doth appertaine that firſt, as touching man, they hold both that in him there is freedome of will, as in the tenth chapter, and that hee is able, both to merite fauour, as in the ninth, and to ſatiſfie for ſinnes, as in the thirteenth chapter: then, as touching God, that is ſeemely for his iuſtice likewiſe, to rewarde thoſe woorkes of man for the woorthineſſe of them, as appeareth in the eight Chapter. Thoſe that concerne the Churche, doe partly concerne the whole togither: & partly one ſpeciall function in the ſame. Thoſe that concerne the whole togither, are but two: one, that by other wordes we ſo open the name of the Chuche, that thereby wee ſeeme to goe againſt it, chapter the fift: the other that wee allowe not of that authoritie, that they doe thinke it ſhoulde haue in ordeining, or giuing credite to certayne traditions, as deliuered from the Apoſtles, as in the ſecond Chapter. Thoſe that concerne that one ſpeciall function, doe concern the office it ſelfe, and a certaine power thereunto belonging. The office it ſelfe woulde they haue to be a mightie prieſthood in all reſpectes, as in the ſixt Chapter. And therefore they are vrgent to haue, both the termes according, giuen, as the name of prieſt to the perſon, Chapter the ſix, and of

ſacrifice

sacrifice to the dead, Chapter the seuenth: and to haue altars left them whereon to offer: as in the seuenteenth Chapter likewise. That one kinde of power to this office belonging, is to helpe out of purgatorie, which we seeme ouermuch to discredite when as those places whereon they builde, wee so translate, as though they meant no such thing: which matter is handled in the seuenth Chapter. Those that tend to the direction of some parte of our life here, are but twoo: one concerning worshipping: the other concerning marriage. Concerning worshipping they contend but for the parties, whom they would haue woorshipped: and for the maner of woorshippe that they would haue giuen vnto them. The parties are, first the saincts; and among them especially the blessed virgine, then also images: whereof this is handled in the third Chapter, that other in the eighteenth. The maner of worship which they woulde haue giuen to these, they apportion forth by distinguishing betwixt two kinds of worship, whereof the one they call *Dulia*, the other *Latria*, both sette downe in the ninteenth Chapter. Concerning marriage it is no more, but that they allow, neither prieستes, nor other votaries to marrie: and mislike of our translations, for that they leaue it free vnto thé, as appeareth in the fiftcenth Chapter. For the maintenance of our own opinions, that which they do lay to our charge, is but very little, and resteth only in these two poyntes: first, that wee labour to establishe putatiue iustice (as they terme it) against the true inherent iustice, as they imagine, chap. eleuén

then,

then, that in like ſort we ſeeke to eſtabliſhe (as it pleaſeth them to terme it) ſpeciall faith, vain ſecuritie, and onely faith, chapter twelfe. Concerning the Text it ſelfe, they charge vs with adding thereunto in ſome few places, as may be ſeene in the 20. chapter. Thoſe others, that in the titles that are wrapt vp together without naming of anie one of them, are theſe: firſt, certaine other trecheries as they terme them, both hereticall, and worth the obſeruation, Chapter the 21. then alſo certaine other faultes, that are, as they ſay, Iudaicall, prophane, meere vanities, follies, and nouelties, chapter the two and twentieth. But theſe two later charges are not of anie ſuche importance, but that if we could agree together in the other, I thinke we ſhould not long haue any great diſagreement in theſe.

12 So are theſe the principall faultes, as touchyng the matter that our tranſlations are charged withall, according as the principall Authour hymſelfe in hys diſcouerie hathe gathered them. Wherein although it muſt needes bee, that diuers particular poyntes are in the booke it ſelfe, that cannot well bee ſpecified in ſo briefe a collection of the whole: yet, both theſe are ynough to condemn whatſoeuer tranſlations are ſo falſe as theſe pretende: and if theſe will not ſerue, thoſe other by-matters that are leſte behinde, are muche more vnable, and neuer neede to come to the muſter. And therefore I thought it beſt, to rip no further into the particulars, leauing that courſe to the aunſweres onely, but rather to make the whole.

How little cauſe they haue to finde ſuch fault with our tranſlations.

whole triall (that I do meane) by those verie pointes, that themselues haue thought worthie the place of best account for this matter. And first I must needes protest thus much, that how greeuous soeuer the things are, that they lay to our charge in these our labours: yet for my part, I can nowe more quietly beare it (and thinke that others doe so besides) for that themselues beginne to trãslate (howsoeuer) the scriptures likewise. For though they haue not done it, without their affections, but so fauourably as they could on their own behalfe: and with such limitation besides, as laboureth to chase men away ouermuch from the reading of it: and lastly not without great bitternesse against our translations, and vs, and against the trueth it selfe: yet, notwithstanding all this, and whatsoeuer els might be laide thereunto, now that thẽselues doe also translate, let them finde fault so muche as they will: we shall better finde out the matter betwixt vs: and their own doings for the most of ours, shall witnesse with vs. Hitherto it was thought by diuers, that we might haue beene charged with great matters indeede: now they begin themselues to espie, that there is little els against vs, but quarrell of wordes: nowe as touching the thinges they lay to our charge, and first, as touching our purpose, or inward meaning, in translating so as we haue translated, it is good for euery one to iudge the best in al such causes: and not to be ouerhastie in so secret matters to giue forth our iudgement, when as none other, but God alone, can throughly know the bottome thereof. As for vs notwithstanding,

ding that wee are vndoutedly perſwaded, that in theſe matters, thoſe our aduerſaries are very wrong: yet doe wee make no doubt at al, but that diuers of thē meane very wel, and do not wilfully goe about to ſuppreſſe, or yet to reſiſt the open trueth. The ſame perſwaſion if it may pleaſe them to conceiue of vs, we thinke that they may ſafely doe it: and that it is not to be thought anie more, than both the trueth, and charity too do iuſtly require. It were meete that diſpleaſure were on all partes layde aſide: for the wrath of man can neuer accompliſhe that which is right.

Concerning the matter, two things there are that I wiſhe to be conſidered of them: whether thoſe pointes for whoſe ſakes they account our tranſlation ſo faultie, be not as yet in controuerſie betwixt vs: and, whether theſe pointes are of ſuch importaunce, as that if wee ſhould be faultie therein, they might then account the reſidue of the Scriptures by vs tranſlated, to be no part of the word of God. That they are in controuerſie betwixt vs, it is ſo euident that I neede not buſie my ſelf to declare it: ſauing only that one point, of Chriſtes deſcending into hell. For as touching it, there is no queſtion at all betwixt vs, whether hee did deſcend or not, ſo farre as is ſufficient for to deliuer vs thence: but onely as touching that maner of hys deſcending, which they haue ſet downe, without ſufficient warrant of the word of God (as we doe take it) not refuſing the triall thereof by anie ſound tranſlation whatſoeuer. As for the reſt, there is no queſtion, but that as yet they are in queſtion,

stion betwixt vs: and that we are in conscience perswaded, that our selues haue gotten the surer side, both in the pointes that are in controuersie: and in the trueth of the Text it selfe. If it be so, then must they needes first knowe thus much, that they leaue the way as open to vs, to lay to their charge, that in descenting from vs in their translations, they doe it to maintaine their owne opinions: as it is vnto them, so to esteeme and iudge of vs. During which time of controuersie betwixt vs, if needes they will so resolutely ouer-rule the case to their aduantage, though to some of their own fellowes they may seeme to haue done stoutly, and well: yet so many as are indifferent, woulde rather like, that first they would obtayn the principall matters, afore that euer they innade as their owne, those other aduauntages that hang thereupon. Then also themselues will not denie, but that it is the duetie of euerie one to take so good heede as they can that they giue no offence: neither to the Iewe, nor to the Gentile, nor especially to the Churche of God: and if it be the duetie of all, then is it the duety of translators also: especially those, that haue to translate the worde of God. For the more needefull that anie thing is to the vse of man, the more must it be of all frequented: and the more that it is frequented of all, the more hurt doth come, if there be any daunger. Fire, and water are so needefull, that we cannot be without them: and therefore there commeth much hurt thereby, when they are not warily handled. The worde of life is muche more needefull:

vnto

vnto the fountaine of liuing waters, all the children of God daily reſorte, to drawe to their vſe as neede requireth. If therfore there ſhould be anie daunger therein, eyther in the thyng it ſelfe, by other corruption mingled withall: as for that there is no ſufficient prouiſion made about it, for thoſe that ſhould reſort thereunto: it cannot be auoyded: but that muche hurte muſt come thereby. So our tranſlators are not to be blamed, if hauing their choyce, they forbeare thoſe wordes, out of which the deceiued may ſucke the mayntenaunce of theyr wrong opinions: and vſeth ſuche others as cannot ſo eaſily, bee miſtaken by anie. Sure we are of this that the holy Ghoſt vſeth no ſuche ſpeeche, as may iuſtly giue offence vnto any: and that none can interprete the holy ſcriptures aright, but by the ſelfe-ſame ſpirite, by which they were written at the firſt. Which ſpirite, whoſoeuer followeth, he can neuer finde in his heart, wittingly to lend forth his penne, to that which may tende to aduaunce anie error or ill: and if he could, yet ſhould he find no helpe in the Text (being rightly taken) to beare him out. Inſomuch, that as long as theſe controuerſies are vndecided, or at leaſt, vntill they ſhall finde more ſubſtantiall groundes to eſtabliſh their conceiued opinions, than to our knowledge they haue anie as yet, wee cannot but thinke, that whatſoeuer want of ſupportation there is to thoſe opinions, the ſame is rather to the Text it ſelfe, than in our tranſlations. Concerning the other, that is, the validitye of thoſe poyntes of religion, or whether they be of that force,

force, or necessitie rather, that for theyr sakes so harde a sensure may proceede a gainst vs, that wee haue not among vs the true worde of God: I would wishe them to cõsider withall, that holding so much, as themselues doe know, and will graunt that wee doe, it will be verie hard to deuise, howe the same might be brought to passe vnlesse both wee had the worde among vs, and higly did esteeme of the same. Themselues I trust, thinke no otherwise of vs, but that we are perswaded, that we fully holde together with them, whatsoeuer is catholicke: if it be so, the matter is not very great, if we varie somewhat in these. Though a man want an arme, or a leg: yet notwithstanding he may be a man. Let euerie one take heede to his head: if it be wanting, the rest is nothing, though there want not a ioynt besides. And could but some of the be (yet at the last) as indifferent, as many of them haue long bene greeuous against vs: could they now be so readie to take in good part what wee haue done well, as long as they haue been to take to the woorst, whatsoeuer left them any such aduantage: I cannot see, howe it should come to passe, but that laying that greater part, which themselues acknowledge we haue translated wel, vnto that lesse wherin they suppose we haue done ill, they might see our well doing so farre to exceede that which is ill, that they need not thinke it so great a matter (the truth of the Texte sufficiently saued) more quietly to put vp at our handes the one for the other: especially when they themselues come in to translate so late as they doe: and

haue

haue the benefite of our former labours. For ſuche (of all others) it doth not become to come in ſo late with ſuch controlling, that ſhould haue beene with the formeſt at the worke themſelues to haue ſeene to the orderly proceeding of it. The ſtronger cauſe we thinke ſhoulde haue followed the greater effect. And ſo, notwithſtanding all the corruptions, that diuers of them lay to our charge, not after a niggiſh, but in liberal maner: yet neuertheleſſe ſo many as ſhall more aduiſedly conſider the force of that charge, ſhall not (we thinke) find any great cauſe to ſtande in doubt the rather for it, whether we haue the trueth of Gods worde among vs, or not.

13 As for any more ſpeciall treatiſe of theſe matters, as it belongeth not to the courſe that I haue taken: ſo is it likewiſe, both a needleſſe thing in it ſelfe, beeing ſo often, and ſo throughly done alreadie in many others: and ſuch as is rather to be left to thoſe that are to deale in the worke it ſelfe, than to be by a ſcanter handling incumbred by me. Neuertheleſſe, if it pleaſe them, with anie indifferencie to conſider of them, what great cauſe haue they, either to miſlike ſo muche as they doe, of that which we do hold therin, or ſo inexorable to vrge their opinions to vs? A manne woulde thinke that there were ſome paſſing oddes els that they woulde neuer be ſo earneſt in it.

That thoſe are not ſo cleere on their parts, that for their ſakes onely we are to be denied to haue the worde among vs.

That which they hold of *Lymbus patrũ*, is it ſo conſonant to the word of God, or els but ſo conſtant in it ſelf that they may look to drawe all men with them, to be of the ſame

Lymbus patrum.

same opinion therein? Was it euer yet taken to be so perillous a poynt of doctrine, for a Christian man so to build vppon the satisfaction that Christ made on the Crosse to the iustice of God, that hee might in no wise account it to be in force for those that died in the faith before: as well as for those that after succeded: especially when as we are plainly taught, that hee was yesterday, and to day, and the same foreuer: that hee is the lambe slaine from the beginning of the worlde: that there is no condemnation to anie of those that are in Christ: that God is not a God of the dead, but of the liuing: that by the suffering of Iesus Christ the fathers also of olde were releeued, and by his stripes made whole: and many others such like as these? The sunne being gotten to the height of the heauens, or shrunk downwarde towardes the middest of the afternoone, or gotten almost to the verie setting, doeth it not yet notwithstanding giue a cleere light vnto the East, and to all other coastes of the worlde besides? And shall not the death and suffering of Christ, though it were long after the world began, be auaileable likewise to those that are gone before, that liued and died in the faith of Christ? An attonement wee knowe there was before, for that God dealt oftentimes so fauourably with man: and the same was grounded onely in Christ. And what reason can there be giuen, why they make it to stand with the iustice of God; that before the time of that satisfaction actually made he should haue any fauour towardes them heere in this life, as well as to vs; and yet

deprive

depriue them of that fruition of it after this life; which they graunt vnto vs? And if their *Limbus* be so vncertaine, what neede they then to that end vrge anie suche descending of Christ? That in such sorte hee descended into hell, as is fully sufficient to the iustice of God, both to acquite the fathers before, that otherwise shoulde haue come thither, and to be a discharge vnto vs that afterward liue, it is a thing that is fullie beleyued of vs all: if they will goe further, and set down with themselues in what manner also he did it, further than the scripture doth warrant, can they not determine therein for themselues, vnlesse they carrie all other likewise into the same aduenture with them? As touching the doctrine of the reall presence knowing that alreadie we doe beleeue, that the faithfull receiuer, receiueth not any bare signe, but togither with the outward signe, whole Christ, God and man, his sufferinges and merites: may not this be accounted sufficient, vnlesse we goe further, to haue hys presence in the verie manner that they haue imagined: which notwithstanding was not agreed on among themselues, but very lately? The fathers before the incarnating of Christ coulde not otherwise receiue him: as also themselues graunt that they dyd not: and yet notwithstanding that was sufficient for their saluation. And so long as they shewe no further reason than they doe, why such a kind of receiuing of Christ might well be auaileable to their saluation, and not vnto ours (especially when as otherwise we finde but one communion of sainctes, as well in profession, as in the

Christes descending into hell.

Reall presence.

state

state of saluation) why may they not bee content to admit that this kind of receiuing which we professe, is so much as they needs to require of vs, or else that it failed in the fathers also that were before the incarnation of Christ? As for their other Sacramentes, as they terme them, admit they might be vouchsafed that honour in some account among them for vnities sake, if needlesse they would haue them so to be called: yet what reason is it, that they should so ouer rule the iudgementes of others likewise, as to account so basely of them, vnlesse in such needlesse & by matters, they do in all things agree with them? Freedome of will, and merite of workes, were indeede iolly matters to puffe vs vppe higher in our owne estimation: but we can be proud ynough without them. Sufficient for vs it ought to be, that we may be saued: let vs leaue the glory thereof wholly to God, and take no part thereof to our selues. Since the fall, there is not in man any inclination at all vnto good that is of that kinde, sauing onely in those that are regenerate: and that which is in them, is not euer continuall, but sometimes very rare and weake likewise: and euer is the speciall working of God in vs. And though our workes that are done in faith and loue, haue rewarde promised vnto them, and so consequently by promise due: yet are the best of them, on our partes, or so much thereof as is ours, so vnperfect and weake that by right they could (otherwise than by mercifull acceptance) deserue nothing at all. And when we are sure we haue most absolute redemption, fully & wholy in the merites of Christ

Their other Sacraments.

Freedome of wil and merite of workes.

what

what neede we trouble our ſelues further to ſearch out, whether that we may not think, that our good workes haue in ſome ſenſe merited alſo? Traditions ſo farre as they do not ſwerue from the written word, or are to edifiyng, we doe not miſlike: otherwiſe we thinke we haue alreadie ſo much to do that is expreſly commaunded vnto vs, that wee think they hinder vs much in the ſeruice of God, that incomber vs with more. The prieſthood and ſacrifice of Ieſus Chriſt wee account to be of that ſufficiencie in themſelues, and ſo proper to him alone, that we cānot yet be perſwaded either that we need, or that we may, ſet vp anie other: but that we muſt needes bewray either our great ignorāunce in the one, or that we haue a verie ſlender, and ouer baſe an account of the other. Otherwiſe, if theſe will not ſerue: needes muſt we be more out of hope to get any good, by thoſe that are brought in by them. Howbeit his prieſthoode continueth for euer: and his ſacrifice once made, is a full ſatiſfaction for all: ſo that we neede neuer be carefull for anie thing els to be ioyned withall. As for their purgatorie, and the fillie helps that they haue allotted thereunto, wee can neither ſtand in feare of the former, if we ſhould be diſtreſſed by it, can hope of anie reliefe of the other. Of theyr purgatorie wee cannot ſtand in feare, both becauſe the ſcripture doeth not tell vs of anie ſuch place: and beſides that, it lappeth vp all forgiueneſſe of ſinnes: and remembrāunce thereof (to all beleeuers) in the death and ſufferinges of Chriſt: and that in full and comfortable maner, that it leaueth

Traditions.

The prieſthood and ſacrifice.

Purgatorie.

ueth vs no dread at all of anie suche tormentes to be afterward suffered for sinne by any of vs: and becauſe it is ſo euident to all the worlde, that it was at the firſt an Heatheniſh opinion among the Gentiles, before they came to the knowledge of Chriſte: and hath bene ſince vſed in the Church of Rome as a compendious way to get in money, and that beyond all meaſure and meane. The helpes that they vſe to releeue the ſoules that they ſuppoſe to be afflicted therein, can doe little good, both bicauſe that nothyng can be anie ſatiſfaction for ſinne to the iuſtice of God, but onely the death and ſufferinges of Chriſt: and becauſe that thoſe helpes of theirs (beſides that they are verie weake in themſelues) are not ordained of God to be the meanes to apply the ſame vnto any: but onely the faith of the parties themſelues; wrought in them by the holye Ghoſt.

Worſhipping of Saints and images.

In their woorſhipping of Sainctes and images, there is ſome oddes: howbeit wee cannot finde the better of them both (theyr woorſhipping of Sainctes I meane) to be any better then plaine idolatrie: ſo oft at leaſt as it goeth beyond that honour, which in the ſecond table and fift commaundement is appointed to fathers and mothers; and reacheth vnto the woorſhip which in the firſt table, & in the firſt and ſecond cõmandementes, is before taken vp vnto God. As alſo wee thinke themſelues ſhould perceiue, that, if they doe it as a dutie that they owe vnto them, or as a thing that Sainctes doe like of: or to get ſome benefite at their handes, in all theſe pointes they doe

doe but leese their labour, for that they owe them no such duetie: neither doe they like that they should offer them any suche, nor yet can helpe them in those things that they craue at their handes. And as for theyr images, neyther are they blessed of God, to yeeld anie suche fruite as they require at theyr handes, neyther shoulde wee so maintaine the dignitie of our creation, beeing ordained to represent the person of God, to all these his creatures, if we should so seuerely abase our selues to stockes and stones, when as the Lorde hath made vs the head ouer them, not them ouer vs. Concerning the marriage of those that are of Clergie, seeing that both the scripture alloweth of it in all estates and degrees whatsoeuer, and that GOD in hys wisedome ordeined the same: and seeing that the practise of all antiquitie hath hadde it in continuall vse: it is a thing (wee thinke) more plaine, than wee may allowe anie controuersie thereof to be made. If this wil not serue, let them but turne backe theyr eyes to themselues, and but make an indifferent search, howe foule and manifolde pollution hath broken forth among them, since the time that they haue abandoned marriage from theyr orders: and that one thing (we thinke) will be sufficient to teach them, that heerein they were farre ouershotte, and haue found it true in themselues by experience (that which before they might haue learned at the mouthe of the Lorde) that generallye it is not good, for any estate of men to liue vnmaried, when as thereby they so quickely

Marriage of priestes.

Inherent, putatiue iustice: only faith.

brought all their orders so foule out of ord-
der. As for their inherent iustice, and that
(with some distempered affections, as it see-
meth) they charge vs to allowe of none o-
ther, but that which is putatiue, and onely
faith, the substaunce of this matter beeing
before specially touched, it is not needs
full here to say anie more thereof. So these
are (in effect) those great matters, for whose
sakes wee are charged to haue translated so
corruptly and so consequently (in the iudg-
ment of some) that we haue not the worde
of God at all among vs. Whereunto would
they adde but this little correction, that for
these matters wee haue it not to their good
likyng, thereunto coulde we be content to
yeelde: and therewithall thinke, that wee
still must want al authoritie of scripture for
them. Otherwise they haue sufficiently found
(euen in the ruines of their owne vsurpa-
tion and doctrines) that we haue the scrip-
tures among vs: as also not many of them-
selues doe charge vs, but onely for these,
and for a fewe such others besides, of such
like or lesse importance.

Of depar-ting from the church.

14 That other hinderaunce that is of
more speciall force with them all generally,
is that they haue a certaine perswasion,
that they cannot ioyne with vs in our pro-
fession, but that so they shoulde depart
from the Catholicke Churche: which thing
indeede is of such importaunce, that if it
were true, it were not for anie that loued
his owne saluation, or the glorie of God,
to ioyne with vs in our religion. For there
is but one Churche, as also there is but one
fayth: and whosoeuer they are that de-

part

part from either of both, they cannot be of sound religion, whatsoeuer it is they doe professe. Therefore to examine this matter a little, first wee may doe well to searche out, what it is that maketh them to think, that, if they shoulde reforme this profession so farre foorth as wee haue done, they should then depart from the Catholicke Church, and so consequently depriue themselues of eternall life: then, howe the same opinion of theirs may bee amended. Concerning the former, me thinke that the principall cause of this their perswasion is, for that they doe not rightly gather, neither what the Church it selfe is: nor yet what it is to departe from the same. And then, if the grounworke it selfe be wrong, it is no maruell if the buildinges that be set thereupon, be awrie likewise. The former of them is, that the estimation of the Churche, they take not vnto them a right triall, to teach them which is the churche indeede. For the leuels that they commonly vse, are specially twoo: one taken out of the first foundation of it, the other, the successe that since it hath hadde, to thys present time wherein woe liue. Out of the foundation of their Church; they go about to establishe the certaintie of it, by twoo conueyances: one, from Christ vnto Peter, the other from Peter vnto them. For first they imagine that Christ made Peter the chiefe of all, and hys generall substitute here on earth: that he should be vnder him, the head of his church, & haue the feeding of all that are his. Out of this they gather, that those only are the church that acknow

What it is that maketh them to thinke that we are departed frō the Church

What they imagine to be the Church.

Parsons, R.

ledge Peter next vnder Christ, to be their chiefe and principall head. Then doe they conceiue, that Peter was disposed to leaue this primacie with the Church of Rome, and to those that should be the Byshoppes therof: and that for that cause he left other places, and came vnto Rome, and was Bishop there fiue and twenty yeeres. And therupon they thinke they may safely gather, that whosoeuer is not vnder the Churche of Rome, he also is none of the church of God. These conueyances do we take to be of very little force: and so consequently, no matter of substaunce to assure vs of the truth of this matter. For first that Peter had any prerogatiue or primacie, we finde it not sette downe by Christ himselfe, or by any of his Apostles: which notwithstanding must needes haue beene done without question, if it had bene true, being as it was of suche importance. Then as touching any assignment ouer from him to the church of Rome, and to those that should be the Byshoppes thereof, neyther doe we finde (by vndoubted authoritie) that hee euer did it: nor, if he hadde anie time done it, yet that hee hadde libertie so to doe, and that GOD woulde ratifie his assignment. But I meane not to enter into that discourse, sufficiently handled by many others: neither is it needefull, when as oure aduersaries themselues doe of late so much mislike that part of their ground-worke, that none of them all (of anie account) can find in their harts, to builde so muche as their owne credite thereon. The other which standeth in the succesle that their Churche hath hadde, is

How they ground vpon the succesle that they haue had.

indeede

indeede of greater force to such a purpose but yet notwithstanding, such as beeyng rightly considered, yeeldeth no assurance to the matter that we haue in hand. The succesle which the Churche of Rome hath hadde resteth in two principall pointes: in continuance, and consent of others. By continuance I meane, that it hath not fallen backe againe to Paganisme, or heathenishe vanitie; neither yet stept aside to the sect of Mahomet, as the Turkes, and many others haue done: but euer continued after a sorte in the professiion of the faith, since the time that by the Apostles it was deliuered vnto them. Which surely is a very speciall blessing of God: an euident worke of the holy Ghost: and a very good cause why al those that wishe well to the Gospell of Christ, should haue the auncient Church of Rome so muche the more in reuerence for it. So commeth it to passe, that they haue not onely hadde, after a sorte, a continual succession of Bishoppes and teachers: but also haue in some manner preserued, and hitherto maintayned both the word and the sacraments, that Christ himselfe did leaue vnto vs. The consent also that they haue hadde, hath bene very great, yet not euer alike, but sometime more, than at some other. So long as it kept the faith vndefiled, and was earnestly bent to aduaunce the kingdome of Christ, and would in no wyse breake, but carefully maintayned the vnitie of the churche: so long they had the consent of all that dwelt about them, or by anie meanes coulde haue anye dealyng with them. And that, not altogi-

Parsons, R.

ther for the antiquitie, and dignitie of the Citie (becauſe it had beene of great continuance, in a floriſhing eſtate, and was now the imperiall ſeate:) but alſo, euen for the ſinceritie of the faith, and for diuers excellent giftes, that God hadde powred vppon that Churche in plentifull manner. But after that (the former zeale being abated) it began to fall in loue with earthly thinges, and to breake the peace of the Churche to aduaunce it ſelfe, then beganne manye to lette downe their former good liking of it: all the Eaſt churches generally, and manye of the better ſorte in the Weſt likewiſe. Neuertheleſſe, euen then alſo, the greateſt part of all Europe, and ſome others elſe-where beſides, did cleane vnto it: partly of themſelues, for the former dignitie of the place, or for that they perceiued not howe they beganne to ſlide away from the ſinceritie of their profeſſion, but eſpeciallie, becauſe of the great power that the Churche of Rome did after obtayne, from which they ſawe not howe to withdrawe themſelues, without ſome preſent diſpleaſure or daunger. Hence commeth it, that they haue had their doinges allowed, and their opinions confirmed not onely by manie ſeuerall perſons of beſt account: but alſo by Prouincials abroad, and by generall Councels at home: themſelues, or their friendes in theſe later ages, euer bearing the ſway in them both. So that indeede the Churche of Rome hath hadde ſuch ſucceſſe in theſe partes of the world among vs, that (to our knowledge) there hath not beene the like, for earthly pompe anie where elſe. Yet notwith-

notwithstanding, this also is ouer weake, whereupon to set that building of theyrs needes must it haue a faster grounde, else can it neuer be able to stande. Although therefore that in their owne opinion theyr Church hath had a special foundation, and although it hath hadde indeede suche successe since, as themselues doe still imagine: yet notwithstanding, when they poynt vs vnto the Church, and vndertake to shew vs vndoubted tokens thereof, then we allowe not that they shoulde thinke to putte vs ouer onely to this, and shewe vs no better tokens than these. We doe not denie them to be of the Church? but we allowe not the boundes of the Churche to be so taken in; nor these things to stand for sufficient proofe, that any such preeminence belongeth to the.

That they conceiue amisse of vs, when they imagine that we are departed from the Church.

15 The other point that seemeth to yeeld some parte of the groundworke of that perswasion, is, for because that they do conceiue, that to bee a departure from the church, which is none indeede, after that once the trueth is tried. Concerning which matter, it shall be good to consider these 2. things: how this kind of perswasion doeth growe, and what inconuenience this one poynt of mistaking doth breede in the end. This perswasion groweth most of all by the meanes of our aduersaries: then also by some of our selues too. Those aduersaries of ours, by whome it commeth, are lightly the most cunning, and moste learned of them: who seeing themselues to haue some aduantage, if they can winne vs to acknowledge, or others to beleeue, that we are simply or in all thinges departed from them,

How this kinde of perswasion groweth.

Parsons, R.

and make another peculiar churche of our selues, earnestly labour, euen at the first, to obtaine that aduauntage. Hence cõmeth it, that both they doe so busily vrge that poynt, and would haue neither vs, nor others, to make (at all) any question of it: and so readily apply to that sense, whatsoeuer they finde in our writinges, that doeth import a diuision betwixt vs. Those on our part by whome it commeth, are (most of al) those that are most zealous: who beeyng much mooued with the manifest corruptiõ that the aduersarie part maintayneth, and with their vnreasonable thirst of innocent bloud in the quarrell of religion, are by that occasion carried so farre so metime, that they do not euer speake and write in so sensed maner, but that when they acknowledge that diuision that indeede is and ought to be, betwixt them and vs (so long as they stand in such sort as they do) they may seem to acknowledge that we are altogither deuided: that we are a distinct visible churche from them: and they but a Synagogue, in no sense appertaining to the visible church: whereas notwithstanding, by the whole course of our writinges it is cleerer againe, that we do not sunder our selues from thẽ, nor them from vs, but onely in those poynts that are in controuersie betwixt vs: and for the rest, agree togither, and acknowledge likewise, that in those we are one. But because that whensoeuer we speake of the diuision that is betwixt vs, we doe not therewithall shew, how farre we agree, thereupon it seemeth to them that we can easily be content, to be altogither abandoned from them,

them, and to haue no ſocietie at all with with ſuch a people. So commeth it to paſſe, that as they (vpon the aduauntage) diſclaim in vs, and beare vs in hand, that both they and we cannot be the members of anie one, and the ſelfeſame churche (as indeede in ſome ſenſe we cannot, and in that ſenſe is by vs acknowledged) ſo we likewiſe ſeeme vnto diuers to be in that poynt of the ſelfe-ſame minde with them, and as fully to diſclayme in them as they doe in vs: and as abſolutely to hold, that both ſorts of vs cānot in any ſenſe or cōſtruction be mēbers of one, and the ſelfeſame bodie, eſpecially of that which is ancient and true, and the catholicke or Apoſtolicke Churche, as notwithſtanding we are generally. The inconuenience that this miſtaking doth breed in the ende, is verie great and hurtfull to the cauſe of religion: but ſome braunches thereof there be, which are common to both parties: and ſome that are proper to either. Common to both are theſe 2. the inward heart-burning, and griefe of minde that is betwixt vs, one towardes another: and bitter contentions inſuing thereon, whenſoeuer occaſion is offered. And touching the former, we neede goe no further then to appeale, euerie one to his own conſcience. For there ſhall we finde, both that we haue an inward griefe, one towardes another: and that wee thinke wee may (and ought) maintaine the ſame in the cauſe of religion that wee haue in hand. Our contentions are ſo apparant, and knowne vnto all, that all chriſtendome, is witneſſe of them. Which alſo are for the moſt parte

What inconuenience commeth thereby.

ſo

so bitterly handled, as if in religion we wer vtterly sundered one from another, and had no point of faith at all, that were common betwixt vs: to the increase of variance, among our selues: and to the great hinderance of many of those that are without, and otherwise might be wonne to the Christian faith. Proper vnto our aduersaries it is, that, if it doe fall out to the end (as I trust it will anon appeare) that there was no such cause in vs as deserued, so to be abandoned from the Church of God: then abideth an heauie iudgement for them, that haue bene so bold as to sette downe, that wee are not of the Church of Christ: and therewithall, for to power foorth, whatsoeuer curses they had gainst vs. And no maruell, if they stand in such daunger in the iudgementes of God, when as (beeing so) they sinne verie grieuously both against God, and against their neighbour: Against God, for that they fight against his trueth: and abuse their place of iustice, that he hath giuen them: against their neighbour, for that so they discourage, and terrifie many of the weake ones that are among vs: and among themselues, are the onely cause, that manie of the simple sort that belong vnto them, are perswaded that wee are none of the Churche, and behaue themselues accordingly towards vs. Then also, if it should be so (as we hope it will appeare) that wee haue a better title to bee of the Churche, then they themselues haue: then woulde their fiue eye and fiercenesse returne to them againe, and conclude vppon themselues, that if wee doe not belong to the Church, muche lesse doe they

they. Proper vnto vs are two others likewise, if we at any time suffer them to make such an absolute diuision betwixt vs. For so cõmeth it to passe, first, that by cõsenting so far with thẽ in this error, we also must stand chargeable before God, for whatsoeuer ill fruits doe spring of the same: ratably at the least, so farre as the proportion of our fault requireth. Then also we bring our selues to needelesse trouble, for that it is great probabilitie with thẽ, that so we make our selues answerable for to finde out a distinct and a seuerall Church from them, from which we descende, which hath continued from the Apostles age to this present: else, that needs we must acknowledge, that our Church is sprung vp of late: or, at least, since theirs: wherein, although they could neuer be able either to condemne vs, or else but to iustifie themselues: yet is it more than we neede to giue them: and more, then (we thinke) they vse well, when they haue it. Therefore to conclude both these pointes, as I saide before, so say I againe, that it is no meruell if diuerse of them thinke, that ioyning with vs they should vtterly depart frõ the church so long as they do wander so farre, both in determining what the Church is, and what it is to depart from the same.

A surer way how to finde out, who are of the church.

16 For amendment whereof, it must needes be a good and readie way, more truly to learne what the Church is indeede: and what is the vndoubted departing from it. Concerning the former, it shalbe needefull, not onely to consider what the Church is in the whole: but also what it is in the seuerall parts, that is, who are the true members thereof.

Parsons, R.

thereof. Concerning the whole there is a way, which if we take, wee shall neuer be able, plainely to finde out the thing that we seeke: and yet notwithstanding determine therein the very trueth. Againe there is a way, which if we take, we shal quickly find that which is not onely true in it selfe: but also carrieth such a light with it, as that easily we shall be able to perceiue the truth of the thing that we haue in hande. The former of these is, when as we go about to cõpasse these things, that are beyond our reach and can not come vnder our capacitie: as namely, whẽ we labor to find out the church in heauen, either in the secrete election of God: or in the glory, wherunto it shal come in the end: or on earth, by the largenesse of the boundes which it hath, being spread al ouer the face of the earth. For though it be verie true, that, that in deede is the true church, which is chosen frõ the beginning, and which shall be glorified in the end: yet are not we able, by either of those to finde out, who they are. For wee cannot looke into the secrete purpose of God: nor in the ende it selfe, espie the ende before it come: we must either haue better tokens thã these, or else can we do no good at al. So likewise the earth is so very large, that wee are not able to reach foorth our knowledge vnto the outmost boundes thereof: and so consequently can neuer see, what faith it is that is there professed, nor so much as whether there be any people at all, that there inhabite. If therfore we shuld take such a course as that we could not (in our conscience) set downe with our selues, that we knewe the church

A way that will not serue our turne sufficiently.

church, vntill we could get the viewe of the whol: thē could we neuer resolue our selues but must needes remaine vncertaine so long as we liue. And in this, our aduersaries haue (as it seemeth at the first) a iust occasion ministred vnto them, to turne aside their adherents eyes to the Church of Rome, being such, as for neerenesse and euident shew that it hath, may easily come vnder our knowledge: and, for that many others hang therupon, carrieth a special credit withall. Howbeit, although they haue rightly espied the inconuenience on the one side: yet haue they not sufficiently holpen the same on the other. They see in deede what is the disease: but the medicine that they giue for the same will not serue.

The other way, that will plainly shew foorth what the church is.

Therefore nowe concerning that other way that will serue our turne, wee haue the direction alreadie giuen, as in manie other places of scripture besides, so namely, by a speciall place of Christ himselfe, at his last going vp to Ierusalem, a little before the time that he suffered. At what time beeing disposed to leaue that point decided vnto them, before he should leaue them, he first asked his disciples, what opinion others had of him: and when that came short, what was their owne perswasion of him. Whereunto when Peter aunswered in the name of himselfe and the rest, that they beleeued that he was the Christ, the son of the liuing God, hee plainely declared, that that was the true profession in deede: that it was not an opinion, or conceite of mans wisedome: but was giuen vnto them from his father in heauen: that it was the rocke,

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and plot of grounde, whereupon he would build his Church: that against it the power of hell should neuer preuaile: and that by it they should open and shut the kingdome of heauen to all the worlde: setting at libertie from the daunger of hell those that beleeued, and binding vp all others to eternall perdition. In which place we haue to consider, what is the faith that is so commended: and what commendation is giuen vnto it. But because to the present purpose that we haue in hande, we neede but the former of these two: therefore in the other we need to consider no more but this now, that there is no speciall commendation giuen vnto it, as that it cannot be, but that whosoeuer are of the same, they must needes be of the Church in deede. The faith it selfe that is there professed, resteth in two principall pointes: one, that he was the Christ: the other, that hee was the sonne of the liuing God. Of which two, the latter is, with so full consent, receiued of all, and so cleare from all manner of doubt among vs, and euery point thereunto belonging, that it agaime may for this time be set aside, though otherwise in it selfe, it be as needefull as the other. And so to finde out what is the sense of the former of them, that is, that he was the Christ, it is as much to say, that he was the annointed, or that very Sauiour, which before was promised vnto them. In which his annointing there are two thinges to be considered, that he was appointed, & made able to be our Sauiour: and so consequently appointed, and made, able to be our priest: our prophet and king. Our priest, to make

a full

a full attonement, betwixt God and vs, to the purchasing of eternall redemption in him, and to the attainment of the same: our prophet to teach vs, whatsoeuer is expedient for vs to knowe: and our king vnder whom we haue to liue, vntil by his gouernment he shal bring vs thither. Out of which we may safely set down, and that by the authoritie of Christ himselfe, who they are that may be accounted the Church of God: that is, the vniuersall assembly of those that professe the sonne of the virgin Marie, to be the promised Sauiour, by God himselfe, both ordeined and enabled to saue so many as doe beleeue in him: or if we goe more specially to work, those that rest in Iesus Christ alone, for the whole worke of their saluation: in his priesthood for the ful satisfaction of the iustice of God, both to escape hell: and to come vnto heauen: in his doctrine and scepter, to bring vs vnto it. So commeth it to passe, that whereseoeuer there be anie countries or nations, that doe professe this faith in Christ, those must we needs acknowledge for to belong to the Church of Christ: as on the other side, whosoeuer they are, that haue not this faith, that those are none of the Church of Christ, whatsoeuer thing else they can pretende. So that the Church, of which wee speake at this present, is that vniuersall assembly or gathering togeather of all those, whether congregations, or seuerall persons, in any part of all the world, that beleeue in Christ or professe the same that we call Christianitie, or the Christian faith. Concerning the members, it may sufficiently appeare by this that is said already,

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who they are that doe appertaine to that account: whether they be whole congregations, or seuerall persons that come in question. For whosoeuer they are that professe according to the patterne aforesaide, those must needes bee very good members: and those that swerue from it, whether more, or lesse, are in like sort to be accounted, to be in the like proportion departed from the sinceritie of the better sort. So that in any wise we must take heede, that in this account we measure not the goodnesse of anie member, eyther in the secrete election of God, for that it is vnknowen vnto vs: or in the framing of the conuersation to outward sobrietie, or holinesse of life, wherein we may be verie soone guiled: but onely that we nowe seeke out, those that are visible members alone, measuring the woorthinesse of euerie member, by the profession before set downe, vntill that once hauing founde out the truer members of the Church, we then examine among themselues who they are, that more sincerely aunswere their holy calling.

How to find out, what it is to depart from the church.

17 Hauing so founde out what it is to bee of the Church, and who are the visible members thereof, now may we with lesse labour espie, what it is to depart from the same: especially, if wee take heede of this, that we vse no other tokens for to teach vs, when we are wrong, than onely that same, whereby wee haue learned when wee are right. For as a sea marke on the shore, or a beakon vppon the hill, doth by one and the selfe same labour teach them both: so the same likewise that before is set downe,

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is ſufficient to declare vnto all, that doe walke by direction therof, who they are that are right: and who on the other ſide doe wander a miſſe out of the way. Wee haue therefore, firſt to reſolue our ſelues, that for this matter, we will take our aime thereat: then to ſeeke out by direction thereof, who they are that depart from the Church. That wee ſhould ſo reſolue our ſelues, we haue as good reaſon as can be deſired: for that otherwiſe we may be deceiued: but neuer if we take our aime by this. The reaſon, that otherwiſe we may be deceiued, is, for that all things elſe whereby others do commonly iudge what is the courſe that they holde, are nothing elſe but either pointes of leſſe importance, if they doe belong vnto this: or els are of ſome other kind, either directly contrarie to it, or diuers from it. If it be of the former, that is, appertaining in deede to founde religion, and yet neuertheleſſe not ſo materiall, or verie needefull, but that Chriſtianitie may ſtande without it: then, if any man depart frō it, although that therein he do withdraw himſelfe from the truth: yet may not that be accoũted any departing away from the Church, ſo long as he keepeth vnto the ſubſtance of Chriſtianitie. As for example the trueth is, that of all that were born of women, Chriſt only was without ſinne: and yet for our ſinne that he ſuſteyned, and for which he had to ſatisfie the iuſtice of God, he was hartily touched with the horror of death. Neuertheleſſe: if any there bee that cannot bee as yet perſwaded, but needes he muſt thinke it more honorable for the bleſſed virgin (yea and for Chriſt

Howe we may therein be deceiued.

Christ himselfe, that tooke flesh of her) to haue beene without sinne, and thereuppon for his part doe rather thinke, that by speciall prerogatiue she also was preserued frō originall corruption: or else doe but doubt it to be somewhat reprochful to Christ that being, as he was the sonne of God, he shuld be so much afraide of death: although that herein he doe in deed depart from the truth in those two pointes, or at the least in his weakenesse come short thereof, yet because that neither of them is so much of the substaunce of religion, but that Christianitie may be acknowledged, where nothing else but these or such like are wanting: therefore may we not by any equitie account any such to be out of the Church, that holding all thinges else besides, onely sticketh in some of these. So if any should depart from that which hath beene for a long time receiued, and yet is either against the trueth of religion, as worshipping of Images, or but more than scripture teacheth, as the altering of the Sabboth to an other day than was woont to be obserued: as in the former they were so much the rather of the Church of God: so in the latter he were not to bee condemned as no member thereof, holding all thinges else sincerely. For though our selues doe like the altering of the Sabboth newe, from that which was obserued of the Iewes, vnto the day of Christs resurrection; yet must we needes graunt withall, that it was somewhat more than needed, and that if it had stood as it did, it had not beene against the Christian faith, which is so much the rather to bee noted, for that not onely

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diuerſe of the auncient fathers in times paſt haue beene, but wee alſo at this preſent in like ſort are, a great deale too haſtie to condemne in ſuch caſes, all that doe not fully accorde in all pointes with vs. In theſe caſes therefore, or any ſuch like, whoſoeuer will condemne all thoſe to bee none of the Church, that are not fully perſwaded as we are therein: he might ſoone condemne many ſuch, as might after bee founde to be the children of God, when himſelfe and his fellowes ſhould be excluded: and beſides that, in the meane ſeaſon commit an vncharitable part towardes thoſe his brethren, and that which might growe to an ill example for others to followe. The reaſon that wee cannot in any wiſe be deceiued, if we cleaue to the other, hangeth on two principall pointes: the one, that there is no other way to the kingdome of God; the other, that it is the onely faith that is common to all, that vnto this kingdome doe appertaine. That there is no other way then Chriſt alone, it is in it ſelfe ſo very cleere, that it needeth no further helpe. Out of it likewiſe muſt the other very neceſſarily ariſe, that ſeeing there is none other way but it alone, therefore ſo many as belong thereunto muſt needes be of the ſame profeſſion. In which reſpect, that which is the ſubſtance of this profeſſion, by diuerſe of the fathers of old, hath beene termed catholike, and yet is ſo called to this preſent day. For howſoeuer Chriſtian Churches haue at all times varied in certain by-matters concerning their profeſſion; yet that which is the verie ſubſtance indeede, haue they euer profeſſed togither, ſo

Howe we may be able ſoundly to iudge in this matter.

Catholike.

so long as themselues abode in Christ: and thereupon acknowledged ech other for catholikes, notwithstanding the diuersitie, that in those other points they still maintained. As also wee see in the lawe of armes, that howsoeuer countries and kingdomes are diuided among themselues; yet therein doe they agree togeather, notwithstanding the diuersitie of gouernment or lawes; and notwithstanding the mortall enmitie, that otherwise may be betwixt them. For euen so is it in the Church of God: verie much diuided, in many matters of lesse importaunce; but in the substance of Christian Religion, which we terme the catholike faith, agreeing togeather. And as it is in men, and all other creatures that God hath made, that generally all are like vnto the kinde of which they are, but otherwise varying among themselues: euen so is it in this likewise, that all are Christians holding togeather that which is the common faith of all, the material and essentiall pointes of Christian Religion, and yet verie often, greatly diuided in other matters thereunto appertaining, but not of the verie substance in deede. Seeing therefore that the substance of Christian Religion, & the verie effect of the whole, is to rest in Christ alone, for the whole worke of our redemption (in his priesthoode, for our atonement, in his doctrine, for all our wisedome, and in his kingdome, for our obedience) whosoeuer they are that holde the same, they holde without question the catholike faith: whosoeuer they are, that diminish of this, or put to any other, they

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doubtlesse doe that, which hath not euer beene in the Church of God, nor whereſoeuer it hath been ſpread, and ſo conſequently, that which in neither of theſe reſpectes, nor in any other, can truely be eſteemed catholike. For whatſoeuer it is, that is catholike in deede, it muſt needes haue the teſtimonie of all ages, and of all Chriſtian churches: which onely agreeth to that which is taught by the written word. And whatſoeuer is not ſuch, that alſo (to abide by) is not catholike.

18 Nowe to finde out, who they are that depart from the Church (but ſo that wee incumber our ſelues no further, than to the preſent buſineſſe that wee haue in hande, doth appertaine) the queſtion ſtandeth betwixt the adherentes of the Church of Rome, on the one ſide, and vs on the other: they plainely affirming, that wee are departed from the Church: wee denying it, and not onely clayming to haue a lawefull intereſt therein, but alſo pleading a continuall profeſſion, that wee neuer were, nor yet are departed, nor excluded from it. For the plainer demonſtration whereof, wee are to iuſtifie, that of departing from the Church, there ought to be no queſtion at all among vs: but only, of the members thereof, who they are, that more truely aunſwere vnto their calling. For we both acknowledge the holy Trinitie, and three perſons therein, of equall glorie, and thoſe three to be but one, and the ſelfeſame God: we both acknowledge Ieſus Chriſt to be the onelie begotten Sonne of God, and to bee man of the virgin

Who they are that depart from the church: not we, but they rather ſo farre as there is any ſuch thing betwixt vs.

No departing from the church in either of vs.

virgine Marie: we both acknowledge him to be the promised Sauiour, and that there is no redemption in any, but onely by him: the canonicall scriptures we both acknowledge to be the vndoubted woorde of God; and likewise obserue those two sacraments, that God ordained to be in perpetuall vse among vs: wee both acknowledge, that it behoueth Christians to mortifie the flesh, and to walke in holinesse of life, that one day we shalbe raised againe, and stande at the iudgement seate of Christ, and, so many as haue done well, shall goe to fruition of euerlasting ioyes, but all the rest to euerlasting paines. So that, as touching the profession of the faith generally, both sortes of vs doe so farre agree, that neither of vs may iustly account the other, to bee none of the Church of GOD. And therefore as it was verie ill doone, of those that first vrged such a separation: so likewise those that seemed so easily to accept thereof, as though that both sortes of vs could not be of one, and the selfe same Church generally, did vnaduisedly likewise. For wheresoeuer this communitie of profession is, there whosoeuer make such diuision, they are not able to iustifie their doings therein, because that so they make an vtter separation, whereas notwithstanding in generall profession they are reasonable well vnited togeather, and are not sundered, but in some speciall matters of controuersie. But nowe if we come to the consideration of the seuerall members hereunto appertaining (whether they be whole congregations, or nationall Churches, or but ordinarie parishes,

But in sincerisie of religion, a manifest departure is founde in them.

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or whether they be but particular persons) therein may we be bolde to determine, that both are not right, but that one part, whosoeuer it light on, must needs be wrong. For though by their outwarde profession generally, we are both sortes to be accounted of the Church: yet in such diuersitie as is betwixt vs, wee cannot both sortes, be true members of the same. If they be right, then we are wrong: if wee be right, then they are wrong. Such is the diuersitie that is betwixt vs, and of so materiall and needefull pointes, though both sortes bee of the catholike Church: yet is it not possible, for both sortes to be catholike members of the same. Whether of vs therefore it is, that is wrong, is nowe to be seene. Where first as touching them, we cannot account them to be catholike members for two principall causes. First, because that they doe professe and maintaine diuerse opinions, that verie directly goe against the Christian faith, that generally they doe otherwise holde. For they doe not content themselues onely with Christ, not with his worde, nor with his sacramentes, or at the least not so fully as we: but set the vp other mediators in heauen, other doctrines, & sacraments on earth. And though it may be they will say, that they haue not done these things in such sort, or not in such measure as wee would seeme to charge them withall, yet can they not deny, but that they haue done it, and do it still, more then we: and then, if the question lie betwixt them, and vs, whether are the truer members, needs must we in that respect preuaile against them. The force and

Why we them.

power of his annointing they impeach very much, when as they doe not content themselues with him alone, whom the father appointed, and made able to serue our turne, then also because they doe so earnestly impugne the truth of religion in diuerse pointes: and so bitterly persecute the persons of those, that either professe religion sincerely, or ioyne not with them in all their corruptions, and vsurpations. For so dooing, we can make no other account of them, but that they haue suffered themselues to be made the members of Antichrist, or man of sinne, that sitteth in the Church of God, and insolently confoundeth all at his pleasure. Concerning our selues, they will not charge vs, but that wee rest in Christ alone, for the whole worke of our redemption: seeking none other to bee mediatours, or to helpe foorth, with the attonement betwixt God and vs; coueting none other doctrines, than those that himselfe hath deliuered vnto vs, neyther yet giuing ouer our obedience to other obseruations, than such as the written worde doeth teach vs. But the chiefe thing they charge vs withall, is for that we receiue not more than Christ, and his Apostles, in the written worde hath deliuered vnto vs: as the supremacie of the Church of Rome, worshipping of Images, their miraculous presence of Christ in the sacrament, ordeyning our seruice to the common people in a tongue that they doe not vnderstande, prayer to saintes, and for the dead, and manie others such like as these. Concerning which, the trueth is, that wee doe not re-

Why not in vs.

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ceiue them, and the reaſon is, becauſe they are not catholike, but deuiſed or crept in of latter time, and not profeſſed in all ages, nor of all Chriſtian churches generally. In which one point they doe vnto vs a verie great and a double iniurie: both for that they denie vs the name of catholikes, that neuertheles receiue the catholike faith, both in the whole, and in euery point, and for that they take that name to thēſelues, who mingle with the catholike faith, many inuentions of their owne deuiſe, and ſufficiently holde not much of the trueth, that they doe profeſſe. But when wee doe conſtantly holde all the holy ſcriptures without exception, and all ſuch ſummes of the Chriſtian faith, as haue beene gathered by the fathers of olde, and now are Luthenticke in the Church among vs (as that which is cal-ed the Apoſtles creed, the Nicene likewiſe, and that other of Athanaſius) and whatſoeuer the Churches agreed on togeather among themſelues in the foure firſt generall councels: and laſt of all, whatſoeuer at any time ſince, hath beene ordayned by the Church of Rome, or whomſoeuer elſe, that is not contrary to the holy ſcriptures: and they on the other ſide, haue mingled togeather with the catholike faith, with the truth and ſubſtance of religion, which in al ages, & in all Churches hath bin profeſſed, many other nouelties beſides, vtterly vnknowen, not onely to the Scriptures, but alſo to the fathers of olde, and yet notwithſtanding holde many of theſe, as faſt as they doe any thing elſe: let any indifferent man be iudge, whether they or wee be better catholikes,

and then if it please him, whether they are meete so resolutely to iudge of others, that are so farre ouershotte themselues. So for this matter we resolue our selues, that wee are no seuerall Church from them, nor they from vs: and therefore, that there is no departing at all out of the Church, for any to depart from them vnto vs, nor from vs vnto them. All the difference that is betwixt vs, is concerning the truer mẽbers, whether they, or we, may be founde more worthie of that account. In which point of controuersie we doubt not for to preuaile against them: and as for the other we allowe no such question to stande betwixt vs.

The conclusion.

19 Whereas therefore the case so standeth betwixt vs, that it were no benefite or aduantage to vs in any respect to ioyne with them in their profession, but moe waies than one great inconuenience, and they on the other side by ioyning with vs should reape great benefites, and haue no inconuenience withall: whereas also such thinges as haue hitherto hindered many, by better aduisemẽt may soone be founde, to be of no such force to stay them: what could there be on behalf of the common cause more seemely, and in respect of their owne benefite more circumspectly done, then so to tender the vnity and peace of the Church, and their owne saluation withall, as that they would no longer stande out against the truth, but lay downe their affections nowe, and willingly submit themselues to the kingdome of Christ? The magitians of Egypt, beeing set on by the king, willingly did (for a certaine time) what they were able against Moses & Aaron

The example of others.

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to the discredite both of their persons, and of the iust cause that they had in hand: but afterwarde, beeing touched somewhat neerer, they persisted not then, but yeelded themselues, and gaue glorie to God. If any of these haue beene set on, to doe as they doe, it will not acquite the cost in the end: if they haue done it of their owne accorde: it is not like to scape vnpunished if they see not vnto it betime. The Ephraimites were of the people of God, and yet reuolted away from the lawe, though still they helde (after a sort) the profession thereof, and hauing so done they so continued a long time after, as a wanton, vntamed, and vnruly heyfer: notwithstanding all the most earnest warninges, that God by his prophetes did giue vnto them. But yet is it recorded of them, that at the length they turned againe, smyting vpon the thigh, and acknowledging that they had committed verie shamefull thinges. If with Ephraim they haue so erred and stept aside, pitie it were, but they should be as readie with him to repent and turne again: especially, seeing that they haue greater prouocation nowe, than euer had Ephraim before. The Iewes that put their Sauiour to death, and vtterly renounced whatsoeuer saluation was offered by him, did notwithstanding yeelde from among them verie shortly after, three thousand persons at once, that diligently inquired of the Apostles what they should doe, and immediatly therupon were baptised likewise. And it is not to be denied, but that many thousandes of these also are alreadie come in: but yet is it pitie (if it might be amended)

that any one of them all, should so farre haue crucified the Lorde againe, and yet be so long before that he doe repent him of it. Saint Thomas an Apostle himselfe neuertheless doubted very much for a time, of the resurrection of Iesus Christ: and would in no wise beleeue the others affirming the same, but vpon verie harde conditions, and such as agreed not with the nature of his resurrection. For needes would he finde the badges of mortality, in his glorified and immortall bodie: or else he would in no wise beleeue. But when Christ condiscended thereto, and for the time, by speciall dispensation, allowed those badges of his mortall nature, in his immortall body nowe, retayning for the time his woundes: he quickly forsooke his vnbeleefe, and foorthwith acknowledged him, to be as he was, his Lord and God. These also beleeue not that the Gospell of Christ is risen againe: they suppose it is either manifest heresie, or at least but some newefangled doctrine: the auncient, Christian, and catholike faith, they can in no wise thinke that it is. The conditions also that they require, are as harde as the others (for many of them) such as are very seldome found in the most glorious truth of Christ, but commonly haunt the corruption of faith, and those beggerly rudimentes of the world, the doctrines of mē. But whereas God hath so disposed and ordered this matter, that they may find it sufficiently witnessed by such thinges as are in credite with them, Antiquitie, and Vniuersalitie: Fathers and Counsels: the harder dealing that it is, stil notwithstanding to resist this resurrecti-

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on of Christ, in the Gospell restored vnto vs, and so plentifully as it is confirmed: the more is it to be wished, that our vnbeleeuing Thomasses also would in some good time take vp, and at length acknowledge their former vnbeliefe, and glorifie God in this day of his gratious visitation. Which if they doe not, but notwithstanding all the callings of God still persist in their own stubbornesse against the worde, or but in their light estimation of it: though therein they may so content their owne pleasure, yet the issue of it beeing better considered, what good thinges they leese, and what ill they get, both in this worlde now, and after in the worlde to come, it will be no harde matter to finde, that the pleasure they haue now therof, will not couteruaile their losse in the end. For if we go no further, but only to this, that thereby they hinder themselues of much good knowledge, & of a very cõfortable freedom of spirit to serue the Lord, which as yet they neuer had, and nowe by the Gospell is offered vnto them: what benefite is there in all the way that they haue chosen, to recompence their losses onely in these? When light and grace in so speciall manner is offered vnto vs, the goodnesse of God doth not only therein tender it selfe to serue our turne, but giueth vs also to vnderstande, that we stand in speciall neede therof, though our selues doe not see it. And then, what folly is it, to remaine in darkenes, when we may haue light, & in the bondage of sin, when we are offered to be inlarged, and set at liberty? What ouersight likewise, so much to dwell in the opinion of

What hurt it is, if they doe it not.

First in this worlde.

our owne sufficiency for those matters, that we espie not our selues to want those needfull graces, when from the Lorde himselfe we are so plainely told that we do? To want these thinges is a greater losse, than to want whatsoeuer is in the worlde besides: but, not to take them when they are offered, and so to want them in the middest of plentie, is not onely a bare losse in it selfe: but such as calleth for of others a iust reproch, and nourisheth vp in their owne heartes a gnawing worme, that, when once her teeth are growen, will giue them no rest, but vexe them still with yrkesome thoughts, for that hauing had so many, and so faire opportunities, yet notwithstanding haue missed them all. Where these thinges want, howe is it possible that God should be glorified? And then to what purpose is it they liue? Nay, how can it in any wise be auoyded, but that God must be verie much dishonoured, and very highly offended by such? And then howe much better had it beene for them, neuer to haue liued at all? Is it so easily graunted of all, that to be cast into a dungeon, and there to be in continuall darkenesse, in filthie corners, with noysome vermine: or to be in grieuous thraldome by captiuitie or bondage, vnder cruell and violent tyrantes, is in deede a very grieuous and miserable estate: and yet can it be so hardly beleeued of these, that, to abide still in their palpable darkenesse, when now they may haue light ynough; and to remaine in the filth and slauerie of sinne, from which they may in like sort be deliuered, is not so lothsome and grieuous as it? Are the senses of the outward

man

man so quicke in the one: and doth the inward so little perceiue the like in the other? Whether they perceaue it or not, it must notwithstanding needes be true, that wheresoeuer such graces of God are so little regarded, there are they for the most parte withheld from those despisers: and where they are withheld, or kept back from thē: there is nothing cleane or sound, but altogither polluted and ill, in the sight of God and man. So doe they misse of that which woulde haue made them very good instrumentes in the church of God, to the glory of God: to the edifiyng of others in the way of godlinesse: and to their own eternall comfort: and they procure by the iudgementes of God, to be giuen ouer to a reprobate sense, for so little regarding their visitation: and thereby to become in the end altogither closed vp in their ignoraunce and indurate in sinne, or powred forth to all naughtinesse, and that with greedinesse, and without any feelyng. In the worlde to come what immeasurable glory and ioy they misse, what confusion & tormentes they fall into, is not for anye tongue to expresse, nor heart to conceiue. And the woonted iudgementes of God doe plainly declare, that in this life hee giueth som taste of his wrath in the world to come. The vnthankfull Iewes that long before had bene the people of God, were notwithstanding at length cast off, and vtterly giuen ouer, as to great loosenesse, so likewise to the depth of distresse, because they had so little regard to the worde of life, that was offered vnto them. As also the whole world before, was (by a straunge and mightie iudgement)

Then also in the world to come.

vtterly consumed, man, woman, and childe, rich and poore, bond and free (eight persons onely excepted) for they harkened not vnto Noah, that called them to repentance again. Of which sort sith many others might bee alleaged, this matter is so abundantly witnessed vnto vs, that no man may doubt, but to see it once performed indeed, that it shall be easier for Sodom and Gomor in the day of iudgement, than for those that so plainly refuse the wordes of life offered vnto them. And it is no maruell though being so patient in other thinges, yet notwithstanding he cannot but punish this, in the children of vnbeliefe, in most sharpe and rigorous maner. The greatest kindnes that euer he shewed to the children of men, bestowing on them his onely sonne, to be so lightly esteemed as it is, and to be had in so great contempt as it is with many: howe can it but boad some marueylous iudgement that is to com vpon the offenders, and such seueritie, as in proportion may something answere so great iniquitie?

A praier for them. Our weakneſſe acknowledged.

20 But thou, O Lord, most merciful father, art he alone, that is able to helpe in this distresse. As for vs, wee haue eyes and see not: we are chained vp in the snares of death, and cannot get out: and beeing, as we are, but flesh and bloud, we are not able to vnderstand those thinges, that doe appertaine to the kingdome of God. We are in much like case, as Adam our progenitor was, when as yet but his bodie onely was made, and had not yet a liuing soule breathed into him: at which time though hee had eyes, yet was he not able by the, to see:

though

though he had eares, yet was hee not able with them to heare: though he had an hart, yet was he not able by it to vnderſtand: and though he had all other partes of his body, yet had hee not the vſe of one of them all, becauſe that yet he wanted that liuing ſoul, that could rightly vſe thē. Or in much like caſe as Lazarus was, the fourth day dead laid in his graue chained vp faſt in the power of death, hauing no ability at al to com forth, or to help out himſelfe, vntill he was called forth by the word of thy power, and withall had power giuen him to come. Or as Nicodemus, not yet regenerate, or borne again: who though otherwiſe he were learned, and wiſe, yet did he not ſee (any thing at all) ſuch things as belong vnto thy kingdome, neither yet was able vntill hee was borne again from aboue. But as we are (in trueth) thus farre to acknowledge the want that is in vs, and to take the confuſion therof to our ſelues as the proper, & onely portion, that is due vnto vs: ſo do we againe to our cōfort remember, that thou art able, to make our blinde eyes to ſee: and to giue vs power to come forth vnto thee: & to make vs able to vnderſtand whatſoeuer belongeth to our peace. And this do we find, not onely in thy holy worde, but alſo in thy mighty workes: finding it plain by long experience, that thou haſt often wrought, and daily doeſt work ſuch thinges as theſe, where it pleaſeth thee: when as thereby it commeth to paſſe, that euer thou haſt had, haſt at this preſent, and euer ſhalt haue a ſeede of thoſe that glorifie thee: and in ſome meaſure ſtudie to aduaunce thy honor on earth.

A waye made vnto perdition.

First

Firſt therefore giuing vnto thee all poſſible thankes for all thoſe thy ſeruauntes, whom thou haſt lightened with the knowledge of thy trueth: and brought into the way of life (which either haue beene heretofore, and now are paſt their pilgrimage here, and triumphing with thee in the heauens: or els do liue at this preſent, whereſoeuer they are in all the world, deſiring alſo to be with thee, and to ſee the glory of the kingdome) we moſt humbly beſeeche thee to gather together that aſſembly, all thoſe thy ſeruaunts that are yet to come in, and wander as yet in their own natural blindnes, vntil it pleaſe thee to viſit them with thy grace frō aboue. O moſt gratious and mercifull father, holde on that courſe with the children of the new Adam now, that thou didſt with the firſt Adam before. As thou haſt giuen them eyes and harts and al other parts of the outward man, in that they are borne the natural children of men, ſo we beſeech thee to breath into them the liuing ſpirit: ſo that indeed their eyes may ſee, and their harts vnderſtand, not only the things of this world, but alſo whatſoeuer is expedient for thē to know, belonging to the worlde to come: and that all the powers both of their bodies and ſoules together, may (in ſom good meaſure) ſerue to ſuch vſe, as is ſeemly & meet for thoſe that appertain vnto thee, whom by adoption thou haſt vouchſafed to make thy children. And thou eternall and euerlaſting ſonne of the father, who by the worde of thy power quickeneſt whomſoeuer thou wilt, all thoſe which thy heauenly father hath giuen thee, and neuer ſuffereſt one of thoſe to miſcarrie, we beſeech

thee to looſe al thoſe that are thine, from the ſnares of ſin and power of Satan: that they may effectually heare thy voyce, & be therwithall ſo quickened by thee, that being ſet at libertie from the ſnares they were in, and lying bound in the graue no longer, they come forth at thy call, and doe thee ſeruice. Thou alſo moſt glorious and mighty ſpirit, the fountain of al our regeneration, by whō, vnleſſe we be borne againe, we can neuer ſee the kingdome of God, and by whome we are ſealed to the day of redemption (ſo many as are by eternal election thereunto ordayned) we hūbly beſeeche thee, that as thou knoweſt who they are that are thine, and in what time they are to be called: ſo it would pleaſe thee, ſo to worke in them by thy power, as that whoſoeuer are yet but the natural children of Adam decayed, and yet (in the ſecret purpoſe of the Godhead) doe appertaine to the kingdome of God, may when the tyme of their refreſhing doth come, be ſo renued & framed by thee, that they alſo may plainly vnderſtand the doctrine thou teacheſt, profeſſe the ſame, and frame their liues in ſome good meaſure agreeable to it: & therin to their comfort find, that they are al ſo ſealed to eternal life. O bleſſed Trinitie, it is not in vs, to reforme our ſelues: For both, the enemie is ſtronger than we: & ſtill detayneth vs vnder his power: and we likewiſe, haue no deſire to be freed from him: and beſides that, haue a naturall loathing of the waye of life. But vnto thee, O Lord, it belongeth and to thee alone. Thou art able, both to deliuer vs from the bondage that we are in: and to make vs both to couet and to loue to come

the freedom of thy children, and to spend the rest of our dayes therein. We pray not in this respect for the world (though other, wise we beseeche thee still to continue thy accustomed goodnesse to it likewise, and to all the children of men) but as thou hast heere precisely ordeined those whome thou hast chosen out of the worlde, to be a peculiar people to thee, to haue now the knowledge and feare of thee, and after to see thy glorie in heauen: so wee humbly desire that now thou wilt so effectually call them in thy good time, and sanctifie them heere in this life, that after they the course that thou hast ordeined) they may likewise come to life everlasting. Seeing that the sonne is to be honored in honor of all, and it is not well with the members, vnlesse they be ioyned vnto their head, in both these respectes, we beseeche thee make haste to vnite them together: that the sonne may haue so sanctifie him, &c. to speake of his holy name: and that thy members here on earth, may so fare enioy the peace and comfort that in him thou hast prouided for them. Graunt this we beseech thee most mercifull father through Iesus Christ thy Sonne our Lorde: too whome, with thee, and the holy ghost, as of right appertaineth, be ascribed all power, thankes, and glory, for euer and euer, Amen.

FINIS.